

THE
CHINESE REPOSITORY.

VOL. VIII.—OCTOBER, 1839.—No. 6.

ART. I. *Notice of an embassy sent from three Japanese princes to the pope at Rome in 1582.*

ONE of the most interesting incidents in the history of the Catholic missions to Japan, which has been handed down to us, is the embassy sent from three of the Catholic princes to the pope. The prime mover in this avowal of homage to the holy see was Valegnani, who in 1579 had arrived in Japan in the capacity of visitor-general to all the missions belonging to the company of Jesuits, and who is characterized as "one of the greatest men they had had in the east." Thirty-eight years had elapsed since Xavier first landed at Kagosima, and now, such had been the rapid extension of their spiritual conquests, that Valegnani in virtue of his office having ordered all the Europeans belonging to the Company to report themselves at Coshinotsu in Hiuga, fifty-nine religious, among whom were twenty-three priests, obeyed the summons, still leaving a few at Miako, who could not come. The objects he had in view were,—to examine into the conduct of the missionaries, to settle a few questions which had come up in the management of the missions, and to give the teachers of the new faith such instructions as the exigencies of their situation demanded. What the aggregate number of converts was at this time does not appear, but as an instance of the arduous duties of the missionaries, and a proof of the need of more laborers, it is stated that a single priest had in the course of two years baptized 70,000 persons. The principal counsel which the visitor urged upon their attention at this interview was, "never to forget that they had to deal with a nation, capable no doubt from their character of all that

was heroic in virtue, but from the nature of its government exposed to strange revolutions; that they could reckon only on the present, but still should not cease to labor for the future: it was particularly important that they should use great prudence and dexterity in their intercourse with those who were able to aid or to thwart their ministry, and by this means rather to give solidity to what had already been done, than hastily to lay open fallow ground which they were not yet able to cultivate." He told them "that their object was not to run into martyrdom, but to win souls to Jesus Christ; and that if they flattered themselves so powerful a nation were to be evangelized, it was only to be done by entire subordination, and by a perfect uniformity in the conduct of their ministry." It can hardly be doubted that the observance of advice and rules similar to this was one great secret of the apparent success of the Jesuits, not only in Japan, but in China also.

After concluding the affairs which demanded his attention at this meeting, Valegnani presented himself at the court of the prince of Arima, and by his persuasive arguments induced him to embrace Christianity, and to aid him in establishing a college within his dominions for the instruction of young noblemen in theology and polite literature. He then visited the court of the prince of Bungo, in order to propose the founding of a similar institution in his territories; and both these princes entered into the visitor's designs with much heartiness. "His desire was to multiply these institutions as much as possible, for he was firmly persuaded, that among all the means to glorify God, which had been suggested by the founder of the Company, the erection of seminaries for the instruction of youth was that of which the success was most durable." The opinions of this man on this point are worthy the attention of those who now endeavor to propagate Christianity, and the hold the Jesuits obtained in Japan is to be in a great measure ascribed to their colleges, in which natives were thoroughly instructed in their allegiance to the pope, in the principles of Catholicism, and in obedience to their superiors. After Valegnani had visited the court of the emperor at Miako, he returned to Bungo, with whose prince, joined by the princes of Arima and Omura, he planned an "embassy of obedience to the pope." At this time, (A. D. 1581,) "although there were then in Japan more than fifty Jesuits, each of whom employed many native catechists, they did not more than suffice to administer the sacraments and break the bread of the word to the converts; still less could they instruct the idolaters who were perishing in their sins." One object proposed

by the embassy was, by the éclat attending it, to draw more assistance from Europe; while at the same time it would still more firmly identify those princes who sent it with the cause they had espoused, and make them and their nobility throw the entire weight of their influence into the scale of Christianity. Civan the prince of Bungo had always been favorable to the new cause, having received Xavier with many marks of respect on his first arrival, and assured succeeding missionaries of toleration and safety in his territories. He cherished a great regard for his teacher's memory, after whom he had received the name of François at his baptism, and strictly enjoined it upon his envoy to Rome to procure the canonization of that zealous man. The prince of Arima had but recently received baptism, and both he and the petty prince of Omura were supposed not to be very hearty in their love to the faith, and the visitor procured this public manifestation of their principles, for the purpose of more fully identifying them with it. That a foreigner could, in this open manner, induce three subordinate princes of the country to send an embassy in their own name to the court of Rome indicates how slender was the tie of fealty which bound them to the daïri, and how partially his authority was exercised beyond his own territories. No reference whatever appears to have been made to Miako, nor did that court endeavor to interrupt its progress, or require any explanations from those who sent it.

The name of the envoy on the part of the prince of Bungo was Mancio Ito, a grand-nephew, who at the tender age of sixteen was dispatched on this long journey. An associate was found in Michel de Cingiva, a nephew of the prince of Omura, and cousin to the prince of Arima, who went as their joint representative; he was about the same age as the first, and "had a graciousness and an air of nobility which prepossessed in his favor, and inspired respect." They were accompanied, by Julien de Nacaïra, and Martin de Fara, two youths of gentle blood allied to the house of Arima, and "who did honor to those who sent them." The mission was placed under the care of père Mesquita, the visitor himself being unable to accompany it farther than Goa.

We here introduce the letters sent by the three princes to his holiness, which are extracted entire from Charlevoix, out of whose work we have derived this account; they will exhibit the feelings which actuated these converts in this expression of their homage.

Letter of the prince of Bungo.

"To him who ought to be adored, and who holds the place of the King of heaven, the great and very-holy pope:

“Full of confidence in the grace of the supreme and almighty God, I write to your holiness with all possible submission. The Lord, who governs heaven and earth, who holds under his empire the sun and all the celestial host, has made his brightness to shine upon me, who was plunged in ignorance and enveloped in profound darkness. It is now more than thirty-four years since the sovereign Master of nature, displaying all the treasures of his mercy in favor of the inhabitants of these lands, sent here the fathers of the Company of Jesus, who have sown the seed of the divine word in the kingdoms of Japan; and he has caused of his infinite goodness some to fall into my heart:—a singular favor, for which it becomes me to be beholden, holy father of all the faithful, to the prayers and merits of your holiness. If the wars which I have to sustain, and my age and infirmities had not withheld me, I should have myself visited the holy places where you reside, and rendered in person that obedience which belongs to me; I would have devotedly kissed the feet of your holiness, and put them on my head, and intreated you to make with your sacred hand the august sign of the cross upon my heart. Constrained by these reasons which deprive me of so sweet a consolation, I had designed sending in my place Jerome, my grandson, but as he is too far from my court, and the father-visitor cannot delay his departure, I have substituted his cousin Mancio. I shall be under infinite obligation to your holiness (who holds the place of God on earth), if he will continue to bestow his favor upon me, on all Christians, and on this little part of the flock committed to your care. I have received from the hands of the visitor the relic, which your holiness has honored me, and I have placed it upon my head with all respect. I am at a loss for expressions to convey to you the gratitude which fills me for so precious a gift. I will not lengthen this letter, because the visitor and my ambassador will inform your holiness more fully of all that relates to myself and my kingdom. In truth I adore you, most holy father, and while writing this I am seized with a respectful awe.

“François, king of Bungo, prostrate at the feet of your holiness.

“January 12th, 1582.”

Letter of the king of Arima.

“To the very great and holy lord, whom I adore because he holds on earth the place of God himself.

“Aided by the grace of God, I humbly present this letter to your holiness. For two years, and during lent, in which the pre-

cious passion of our Lord Jesus Christ is celebrated, I was embarrassed with a very troublesome war, and plunged in the darkness of idolatry, when the Father of mercies deigned to illumine me with the sun of justice and truth, and to put me in the path of safety by the ministration of the father-visitor, and others of the Company of Jesus, who, after having preached the word of God in my kingdom, have shed abroad in my heart, and in those of my subjects, divine grace as a heavenly dew, by the virtue of the holy baptism. I return thanks to the Author of all good for so many favors, which fill my soul with a joyfulness far beyond all my expressions; and as your holiness is the pastor of the whole church, I have desired with all the ardor of my soul to go myself and render that submission and humility suitable to the obedience which is due, to kiss your sacred feet and place them upon my head: but my pressing affairs not permitting, I send my cousin-german, Michel de Cingiva, to offer in my stead my filial homage; he will inform you of the sincerity of my intentions, and the designs which I have formed for the glory of God. Therefore I will add nothing more, and close by protesting to your holiness that I adore you with all the submission of a faithful heart, and the most profound veneration.

“Protais, king of Aríma, bows below the feet of your holiness.

“January 18th, 1582.”

Letter of the prince of Omura.

“With hands raised toward heaven, and sentiments of profound admiration, I adore the most holy pope, who holds the place of God on earth, and humbly present him this letter.

“I take a great liberty, most holy father, in writing to you, but I do so with confidence, assisted by the King of heaven, although my style is rude and unpolished. Since I know that you hold on earth the place of God himself, and that all Christians receive from your holiness those salutary lessons which are necessary to regulate faith and conduct, it was my desire to cross the ocean in order to render my homage in person, to put the sacred feet upon my head, after having respectfully kissed them; but I am unhappily deprived of this pleasure by important affairs which will not allow me to leave my estates. It is not long since the father-visitor of the Jesuits came into these kingdoms of Japan, and now having regulated all things for the good of this church, he returns towards you. I have thought this a favorable occasion, and have sent with him Michel de Cingiva, my nephew, who is ordered to render in my name the submission which

is my duty. A commission of this importance is much beyond his age and strength, but I hope you will do me the favor, most holy father, to receive him indulgently, and permit him to kiss the feet for me and for himself. I desire also, most earnestly, that your holiness would remember me and this little portion of the flock which the great Shepherd has intrusted to you. The visitor and my ambassador will inform your holiness of all that concerns my estates and person. I close by offering to you my adorations with fear and respect.

“Barthelemi, prostrate at the feet of your holiness.

“January 20th, 1582.”

Charged with these commissions of homage and obedience to the holy see, the party, consisting in all of seven persons, embarked the 20th of February, 1582, at Nagasaki, in a Portuguese ship on their long, and, at that time, perilous, journey. They reached Macao in seventeen days; but, because the season for sailing to the Indies had passed, they were constrained to wait in that port ten months, at the end of which time they reëmbarked in the same vessel that brought them from Japan, and safely reached Malacca on the 27th of January, 1583, after twenty-nine days' passage. The first sight which greeted their eyes was the wreck of a large ship that left Macao in their company, and in which the visitor had been urgently solicited to take passage. Tarrying at Malacca only eight days, they embarked for Goa, and narrowly escaped being shipwrecked in the straits between Ceylon and the mainland, from the pilot mistaking the coast, and after enduring other hardships from sickness and famine, they landed at Cochin the 7th of April, and made their way to Goa by the end of September. Here they were received by Mascaregnas the viceroy with high honors, who ordered the *St. Jacques* to be put in readiness to carry them to Lisbon; and in the meantime, entertained them as well as possible, until they embarked on the 20th of February, 1584, two years from the time of leaving Japan. They arrived in Lisbon the 10th of August, and were received by Albert, the viceroi of Portugal, with great respect; they remained there twenty-five days, and every day was marked by a fête.

In their progress towards Madrid, they passed through Evora, the residence of the archbishop, and Villaviciosa, where the duke of Braganza resided, in both of which places they were honorably saluted. At Madrid, Philip received them as ambassadors from princes, gave them a public audience, and treated them with the same attentions as if they had been deputed solely to visit him. On the 26th of November, when they left for Alicant, on their way to Rome, he gave them

a letter to count de Olivarez, his minister at the Vatican, enjoining him to render them all the services and marks of honor in his power; "for I suspect," he adds, "that on their return into their own country they will laud the treatment which they have received, and this will induce their countrymen to become Christians." From Alicant they passed over to Tuscany, having narrowly escaped falling into the hands of Turkish cruisers, and went to Florence, Milan, and Pisa, in all of which places they were honored with the attention of the highest dignitaries and princes, escorted by troops, welcomed and dismissed by salutes of artillery, and invited to see whatever was curious and wonderful. When they left Florence to go to Sienne, all the nobility of the latter place mounted their horses and proceeded out of the gates to meet them, and two hundred arquebusiers were appointed to escort them into the territories of the holy see. As soon as their arrival in his states was known, the pope sent a troop of light-horse to bring them to Rome, and the nobility also came out of the city to greet them, so that from Viterbe to the capital, the way was filled with people. "More than a thousand gentlemen accompanied them, and all the road from the gate Del Popolo to the house of the Jesuits was crowded with people, who by their acclamations announced their arrival to the whole city." The next day, the 23d of March, was appointed for their entry into the eternal city, which took place from a country-seat belonging to the pope, and which was conducted on a magnificent scale; their escort from thence to the Vatican consisted of a troop of light-horse, the Swiss guard, the officers of the cardinals, the coaches of the French, Spanish, and Venetian ministers, all the Roman nobility on horseback, pages and chamberlains with musicians, and finally the two ambassadors from the land of the Rising Sun, mounted and richly dressed in their native costume. "The prince of Funga went between two archbishops, the prince of Arima between two bishops, Martin de Fara came after between two titled persons, and pere Mesquita, as interpreter followed behind, as well as a great crowd of cavaliers richly dressed. When they reached the St. Ange bridge, all the cannon of the castle opened, which were answered by the artillery of the Vatican, and a band of all kinds of instruments struck up, and accompanied them to the hall of audience." Scarcely had the aged Gregory XIII. seated himself on his throne, "when the ambassadors appeared, each one holding the letter of his prince in his hand, and prostrated themselves at his feet, declaring in their own tongue with a loud and distinct voice that they came from the ends of the world to pay that homage to the vicar of

Jesus Christ, in the name of the princes who sent them, and for themselves, which was their duty." Pere Mesquita translated what they said, and also the contents of the letters; after which the pere Gonzalez pronounced "an oration of obedience" on their behalf, to which M. Antoine Bocapadula replied on behalf of the pope. He stated the pleasure of his holiness to see this manifestation of their zeal, returned thanks to God for the success of the gospel in Japan, and expressed his ardent desire that all kings and princes who reigned, not only in their country but in all parts of the world, would follow their example.

As soon as this reply was finished, they again kissed the feet of the pope; after which the cardinals embraced them, and entered into conversation with them, in which their good sense and wisdom appeared. At last, the pope rising up, pronounced aloud the words of Simeon, *Nunc dimittis servum tuum, Domine, &c., &c.*, and requested the two ambassadors to assist in robing him, and then to lift up the skirts, and thus attend him out of the hall to his own apartments. They were then conducted to a banquet which had been prepared for them, and here their conversation and ready answers highly pleased the pope and all his cardinals. Julien de Nacaüra was so ill during their stay in Rome that he was unable to join in any of the ceremonies and fetes to which his associates were invited, which were so numerous that nearly every day was occupied. They were allowed to kiss all the relics that were stored up in the several churches in the city, while other visitors are hardly permitted to see them; they assisted in all the rites of the church during lent, holding a conspicuous place near his holiness, and conducting themselves so well that "all admired the gracious manner of these strangers from a country whose usages are so different, in taking part in such new ceremonies." The ambassadors from all European powers residing at Rome honored them in the names of their masters, and they were introduced to whatever was worth seeing.

On the 10th of April, 1585, pope Gregory XIII. died, the joy of receiving these "children of the church," having probably hastened his death; but before his decease, he assigned to the seminary of Valegnani in Arima, a revenue of 40,000 crowns. His successor, Sixtus V. called the princes in to assist at his coronation, and afterwards confirmed the acts of his predecessor. He issued briefs in answer to each of the letters, containing much good advice, and accompanied them with pieces of the true cross, richly set in a cross of gold. He moreover knighted them all in public assembly, investing

them with the sword, spurs, and girdle of the "Chevaliers aux epe-rous dorez," by the hands of the French and Venetian ministers. At last, having received an audience of leave, they departed from Rome on the 3d of July, "leaving the whole city charmed with their modesty, graciousness, and wit, but especially with their piety, of which they gave such undoubted proofs that they were regarded as saints, and well sustained the reputation that had for a long time been conceived of the high-toned virtue of the Japanese Christians." Whatever may have been the ideas of the travelers, it is quite certain from the accounts given that nothing was left undone by the court of St. Peter to impress upon them the magnificence, power, and regard of the church they had adopted.

From Rome they went to Spoleto, where they were received by cardinal Spinola, uncle of Charles Spinola, who afterwards suffered martyrdom in Japan. At Loretto, Bologna, and Ferrara, the whole population turned out to meet them; at the last place, Nacaira again fell sick. At Venice, the doge received them in full senate, and the princes gave him in return a full Japanese costume; at the festival of the apparition of St. Mark, among other curious things carried in procession, "the ambassadors were surprized to see themselves exhibited in the act of rendering homage to the pontiff." Orders were given to have their portraits taken and placed among those of the doges; and valuable presents were heaped upon them. At Mantua, the son of the duke came out of the city with an escort of fifty chariots, and a hundred pieces of cannon saluted them as they entered the gates. Among other ceremonies, the two ambassadors were chosen to hold the font during the baptism of a Jewish rabbin; and a great bell in the abbey of St. Benedict sounded, which was only struck when kings came. Here also they left with the duke a rich Japanese suits and two swords, "very precious." At Milan, troops of light-horse received them on the boundaries, and at the gate of the city, the governor waited for them, attended by more than five hundred chevaliers; the streets of the city were hung with tapestry in honor of their arrival.

From Milan, they went to Genoa, where they were received by four of the senators, and a number of the nobility at the distance of four miles from the city, who conducted them through the streets amid the acclamations of the people. The wind being favorable, they went on board the vessel prepared for them (having an opportunity only to pay their respects to the doge), which had been made ready at the expense of the senate. They reached Barcelona the 17th of

August, where they were obliged to remain a month on account of the repeated illness of Nacaira. When he had sufficiently recovered, the party proceeded to Mongon to meet king Philip, who gave them a gracious audience, and soon after sent orders to Lisbon to equip the best vessel in port to convey them back to Goa. After remaining at court a short time, they took their departure for Lisbon, passing through Sarragossa, to visit its university, and through Evora to make a parting call upon the duke of Braganza, and reached the end of their European travels in the spring of 1586. They embarked on the 13th of April, in company with seventeen Jesuits, whom they had obtained from the pope and the king of Spain for the mission in Japan, and without meeting any important occurrences, except the long delays incident to voyages in those days, they happily reached Nagasaki the 21st of July, 1590, having been absent more than eight years. Pere Valegnani returned with them from India in the capacity of ambassador to the emperor from the viceroy at Goa. During their long absence, many important events had taken place: the old king of Bungo and the prince of Omura were both dead, and their successors not so well disposed to Catholicism; and other changes had transpired, which the ambassadors were as desirous to hear, as their friends were eager to listen to the recital of their reception in Europe, and all that had happened to them. When the visitor had his audience with the emperor, the ambassadors were presented at the same time, dressed in the same velvet robes they wore when waiting on the pope; and the distinction with which they had been received by the pope, the king of Spain, and the viceroy at Goa, had great influence on his mind, and predisposed him to favor the cause of Catholicism. In truth, at no time, does the new faith appear to have been higher in the estimation of the Japanese rulers than soon after the return of the embassy, and while controled by the discreet Valegnani. The four young travelers and ambassadors were soon after their return admitted into the Company of the Jesuits, after which we hear no more of them.

W.

ART. II. *Tour in Borneo, from Sambas through Montrado to Pontianak, and the adjacent settlements of Chinese and Dayaks, during the autumn of 1838.* By E. DOTY, and W. J. POHLMAN.

WE embarked at Singapore, Oct. 15th, on board the native schooner Anambas, bound to Sambas, were eleven days in reaching the mouth of the river, and four days more in arriving at the town, a distance of only thirty miles. The crew were Malays, besides whom were a motley mass of passengers, Chinese, Bugis, Javanese, natives of the Coromandel coast, &c., amounting in all to sixty-three individuals. All these lived upon deck, excepting a few of the more prominent characters, who occupied that part of the small cabin, about one half, not appropriated to our use. Among them were many nominal, and some six or eight Mohanmedans of the strictest sect. These were intelligent men, and apparently honest and sincere followers of the false prophet, and very regular and devout in their daily prayers and prostrations. Their devotions were performed on the open deck in the midst of crowds, they speaking aloud in the Arabic language, and turning their faces towards Mecca at the setting sun. Could their conduct have been witnessed by many Christians, we fear they would have been put to the blush.

On arriving at the mouth of the Sambas river, the current was so strong against us that we were obliged to come to anchor. This gave us an opportunity of going on shore to visit the Chinese village of Pumangkat, which is situated on the south side of the river, nearly a mile up a small stream navigable for little boats. Between it and the sea is a towering, conical mountain, whose lofty peak seems almost to hang over the village, while all around, excepting here and there small portions of ground appropriated to agriculture, is an impenetrable jungle and marsh. Pumangkat is literally a *hidden* village. The approach to it is so completely concealed by dense jungle that the outlet of the narrow stream can scarcely be discovered until in it, and even then, unless forewarned of the fact, no person would suppose himself near any human habitations, much less in the vicinity of a large village. It consists of a single street, a quarter of a mile long, and extending from the little river, nearly to the base of the mountain, where is the residence of the *kungse*, or headman. There are also some cottages of respectable appearance scattered along the foot of the mountain, which we took to be the dwellings of the prin

cial cultivators of the soil. The materials of the buildings are of the lightest and most unsubstantial kind, chiefly atap and kajang.

We paid our respects to the headman, who received us with politeness, though we thought we observed feelings of not the most perfect cordiality. He spoke Malay badly, and the Fuhkeën dialect of the Chinese not at all. One of his attendants spoke a little Fuhkeën. From him, and from another man whom we met in the street, and who spoke both better Malay and Fuhkeën, we gathered the following items of information, viz: that Pumangkat was founded about nine years since; that most of the inhabitants speak the Khëh dialect; that many Hok-lo men are intermingled with them; that the number of the inhabitants somewhat exceeds 1000; that some attention is paid to the education of their children; that there are some readers among the adults; and that the principal article of produce is rice, which is consumed by the growers. The inhabitants have every appearance of being very poor.

The Sambas river is a noble stream, nearly a mile wide, sufficiently deep for vessels of large burden; its borders are skirted with an unbroken jungle and forest, without the appearance of a single habitation or trace of human culture to enliven the sombre scene. Occasionally there may be seen the outlet of a small tributary stream, which drains the extensive marsh of its superfluous waters. On some of these rivulets are groups of Malays, who have found an elevation of ground sufficiently dry to erect rude dwellings and cultivate fruit and rice, which are their only means of support. Several small boats from these villages visited us to sell their articles of produce. About twenty miles from the sea, the river divides into two branches, the southern of which is called Little Sambas river, and leads to the town.

On Tuesday, Oct. 30th, we arrived at Sambas, and were kindly received by the Dutch resident, Mr. Bloem. He not only showed himself favorable to our object, but seemed disposed to assist us by all the means in his power. At his invitation, we accompanied him to see the sultan, and were received in a friendly and social manner. We made known to him the object of our visit, and our future plans, requesting at the same time a guide to accompany us on our tour.

The situation of Sambas is low and marshy. The river on both sides is lined with a single tier of houses, which can be reached only by rowing from one to another in small boats. Direct intercourse among the inhabitants must therefore of necessity be attended with no little difficulty. The Chinese kampong is a single street on the south

side of the river. The population is about 150, most of whom speak the Khěh dialect, and are petty shopkeepers. Among them we noticed many inveterate opium smokers. Most of the inhabitants are Malays. A small kampong of Bugis and a few Javanese comprise the remainder. The number of Malays, Bugis, &c., is variously estimated, at from 3000 to 5000; the former is probably nearest the truth. In consequence of information obtained from the resident and natives, as regards facilities for traveling, we concluded to perform the whole tour to Pontianak on foot. It had been our purpose to hire a boat to carry us to Siukawang, which is the sea-port nearest to Montrado, and thence to commence walking. The necessary arrangements, of obtaining coolies, provisions, &c., being made, we determined to leave Sambas on the 6th of Nov. The sultan sent us two guides, instead of one, and the resident kindly furnished us with letters of introduction to the various kungse, through whose jurisdictions we expected to pass.

We left Sambas at half past 7 o'clock, A. M. in a small boat, and proceeded down the river to Sa-batu, a distance of ten miles. Here we took a small river on our left, which winds its course through scenes of the wildest aspect. Here and there are scattered a few Malayan huts, but generally nothing is presented to the eye, but one vast marsh, covered with impenetrable jungle. At half-past eleven, we landed in a place newly cleared, and which is now for the first time planted with rice and corn. Here we ascertained that we were but a short distance from a village of Dayaks, and we soon had an opportunity of learning that the Dayaks are held in a state of servile subjection by the Malays. We had scarcely left the boat, before our guides and coolies began to consult about calling on the Dayaks to carry our luggage. To this we objected, as we had engaged a number of men for this express purpose. Our remonstrance, however, was in vain. We were told that such was the order of the sultan, and therefore *right*. In truth the Malays regard the Dayaks as an inferior race, ordering them about, and using them as long as they please. Besides this, a yearly tax of ten rupees, or nearly four dollars, is demanded from each family, by the sultan. This exaction often takes all the poor Dayak is worth, but as far as it is in their power, it is said to be cheerfully paid. The fact is, that the mild and peaceful character of the Dayaks makes them contented anywhere, and under any tribute, however oppressive and unjustly levied. After an impatient delay of more than two hours, a number of Dayaks came; and, cheerfully shouldering our baggage, led the way.

The path was a track used by the natives. It lay partly through a deep forest, and partly through cleared ground thickly covered with "jalang," or coarse jungle grass. About one hour's walk brought us to the village called Sabatong. The rain rendered it very muddy and difficult traveling. This, together with the slipping bogs and deep marshes of the way, made our first attempts at footing rather a "sorry experiment." Our mattresses and other loose baggage became thoroughly soaked, but the trunks containing our clothing and Chinese books for distribution escaped. We were kindly received, and treated with such hospitality as the village afforded. Immediately on our arrival, the headman presented us with some sweet potatoes, eggs, and a fowl. We learned that there was no rice in the kampong, the crops having been cut off by the vermin, as is the case in all the region of Sambas. We therefore gave a small portion of our own stock to the headman, which was thankfully received. This kampong consists of about twenty families. Their houses are elevated upon posts, six or eight feet high, and are built so as to constitute one continuous range, being divided into apartments according to the number of families. In front of this series is a verandah, extending the whole length of the village, and about ten feet wide. This is inclosed in front, but has several doors, opening upon a rudely constructed platform. A log with niches cut into it, or a few poles tied together, serves for steps, by which to ascend and descend. The floors are slats or small poles lashed to cross pieces underneath. The roof is atap, and the sides are enclosed with kajang.

There are five human skulls suspended in the verandah, before the door of the headman. Some of these, he tells us, were cut off by himself, when a young man. At present, they do not cut off heads. The reason they assign is that the sultan does not like the custom, and will not permit it. They speak of the practice with perfect indifference, and say they only cut off the heads of other Dayaks who do the same to them. In disposition they certainly do not appear to be savage, but on the contrary, mild, affable, and disposed to do us any kindness in their power. During the evening, we made known our object, and asked the headman, whether the Dayaks, who live in this region, would send their children to us, provided we opened a school in Sambas to teach them. His reply was, "that he did not know, it must be just as the sultan said." There can be little doubt, should the sultan give his consent, missionary efforts might be carried on among the Dayaks to almost any extent, and under very encouraging circumstances.

Having breakfasted, and made some trifling presents of beads to our kind hosts, we left Sabatong at 9 o'clock on the morning of the 7th. Our path lay through a mountainous region of country,—course east of south. The scenery was exceedingly interesting, alternating from the rugged and apparently inaccessible peaks of a range of mountains lying on our right, to the gently rising hill and occasional extended vale—all a vast jungle or deep forest. Most of the land has been cleared, but now lies a waste. It appears to be a rich soil, and with proper cultivation would sustain an immense population. The Dayaks, however, are no cultivators, but only clearers of the soil. They usually cut down and clear off the timber, plant their rice and corn; and having gathered the crop, they leave one, and seek another place to go through the same routine of labor. The richness of the soil immediately produces a luxurious growth of the useless "lalang," which gives indeed a beautiful appearance to these cultivated hills and vales, but which henceforth become of no service to the original tillers. Hence it is that the Dayaks seldom remain longer than five or six years stationary. After they have thus cleared up all the land for several miles around, they forsake their village, and build again in a newly selected location. To-day we passed several remains of kampongs, which had been thus forsaken. It is said the Chinese sometimes avail themselves of these forsaken lands, and by their superior skill in agriculture, turn them to good profit. In our course we also passed several exhausted gold mines, and three or four now in operation. These mines are generally situated on the declivity of a hill, having the convenience of a stream of water for washing the earth. The soil in which the gold dust is found is a loose yellow loam, near the surface of the earth, the depth varying from two to ten or twelve feet. One company of miners was Dayaks, the rest were Chinese. We have met with only six or eight inhabited dwellings, and these erected for the accommodation of the miners. As soon as a mine is exhausted, they remove to another place.

There are two Chinese villages situated to the right of our way to-day. The first is Sabawi, which can be reached from Sambas in four or five hours' rowing. The village is said to contain 80 families, and has one school. The second is Seminis, three hours' walk from Sabawi. The population is reckoned at 140 families, and has likewise only one school. The Chinese in these villages are almost wholly engaged in mining.

After a fatiguing walk of about five hours, and crossing several streams, we arrived at our second lodging-place, a Dayak village,

named Medong. This is much larger than the one we have left this morning. It consists of four ranges of dwellings built in a style similar to those at Sabatong. As the village has recently been located here, all the buildings are not yet completed. The inhabitants, however, have cleared a large tract of land, which is now producing a fine crop of rice and Indian corn. The village contains forty or fifty families, and can muster, they say, one hundred good warriors. It is difficult to ascertain the exact number of all,—men, women, and children, as the headman, either is, or feigns to be ignorant on this subject.

The Dayaks of this village still continue the barbarous practice of cutting off heads. They boast of bringing two or three fresh ones every year. In the verandah where we have our lodgings, there are fifteen or twenty, and some suspended immediately over the place assigned us to sleep. How many heads are now in their possession, we cannot learn, but we are told they are numerous, or to use their own language “many tens.” The Dayaks in general appear to know nothing of numbers above ten, and hence they always give us their reckonings in this way, saying one ten, or “two, three, four,” or “many tens,” as the case may be. The warriors of this kampong sally forth every year on a beheading expedition. We learn from them that this takes place, when their rice is so far grown as to require no more weeding and attention until ripe. This reprieve from their ordinary toil is embraced by them for an excursion against some neighboring tribe, which being a rival, or having given offense, must be made to suffer the consequence by the loss of some of their heads. It seems that either distance from Sambas, or something else, renders the sultan’s prohibition, if there be any, of no avail. The Dayaks seem not to have the least compunction of conscience on this subject. They laugh at us when we express our astonishment at the practice, and ridicule us when we attempt to teach them its cruelty and wickedness.

It really appears that the Dayak character is made up of extremes. As we see them at their homes, they are mild, gentle, “and given to hospitality;” but when they exchange their domestic habits for those of the warrior, their greatest delight seems to be, to revel in human blood, and their greatest honor to ornament their dwellings with *human* heads, which are the trophies of their *inhuman* barbarity. Shocking as it may appear, they carry about with them tokens of the number of persons they have killed. This they effect, by inserting locks of human hair, corresponding to the number of persons decapi-

tated, in the sheath of their war-knife, which is always attached to their persons, when from home. We fell in with a man this evening just returned from his labor, with a basket in which he had carried out the necessaries for the day, and to which was fastened a lock of human hair. The lock was ten inches, or a foot long. He informed us that it was a token of his having cut off a head during the past year. Oh, how true it is, that these "dark places of the earth are full of the habitations of cruelty!"

Nov. 8th. Left Medong at half past 7 o'clock, but not until we had opened our box of beads, and satisfied, in some measure, the strong desire of our Dayak friends for these children's toys. Immediately on leaving the village, we ascended a lofty peak, and on arriving at the summit were gratified with one of the most beautiful sights we had yet seen. Below was the valley with its carpet of green; beyond and all around us were lofty peaks and rugged cliffs, "mountain on mountain piled"—all blooming in rich and perennial verdure. As we were clambering up this peak by means of steps digged in the earth, we observed several Dayak women engaged in weeding their paddy, while the men stood near with shield and spear, ready to act as their gallant protectors, in case of attack by savage beasts, or still more savage men. This brought to our minds the remark of some writer, that the Dayaks are very careful to guard and defend their females. Hence it is that in their system of head-cutting, the heads of females are more highly valued than those of the men, inasmuch as it requires more artifice and bravery to obtain them.

About two hours' walking brought us to the small Chinese village of Tabran, containing forty inhabitants. Including those scattered in the surrounding region, and who are under the headman of the village, the number will amount to about one hundred. This village belongs to the kungseship of Sepang. The inhabitants are all miners, except a few engaged in gardening and raising vegetables for the general use. The process of mining is very simple. The place usually selected for digging is so situated, that the waters of some neighboring stream can be conveyed by opening a ditch directly through it. Into this artificial channel, the earth, containing the ore, is thrown. A brisk current carries off all the useless matter, while the gold-dust from its weight sinks to the bottom, and is afterwards collected. An incident occurred just before reaching this village, which affords a specimen of Chinese superstition. As we were passing a mine, and approaching the spot where the men were at work, our guide requested us to close our umbrellas. This we did, asking

no questions at the time. Afterwards upon inquiry, we learned that the Chinese think, if the shadow of an umbrella comes over the place of working, the precious ore will be carried away with the stream.

Having rested an hour, and distributed a few tracts and gospels, we pursued our journey. We had now to pass over a very steep and high mountain, still covered with a dense forest. The path was with difficulty recognized by our guides, and the only way of ascent, was by pulling from one tree to another. By the time we had arrived at the highest point we were quite exhausted. After waiting for our baggage to come up, we began to descend the opposite side and soon found that we had met with only a small specimen of the difficulties of the route. In the descent, we had to wind our way along steep declivities, where a false step would have precipitated us headlong, hundreds of feet below. Our only security was the strength of the saplings on which we held. Added to this, our way was beset with several almost impassable ravines, which with their tumbling rivulets, gave us no little difficulty in crossing. Two hours were consumed on this mountain, when we issued into a newly cleared region, containing thousands of acres, that was still several miles from the kampong, and separated from it by a mountainous peak, very steep, but not so high as the one we had just passed. A few dwellings were scattered over this extensive paddy plantation. At these, we inquired the way and distance to the settlement, and each successive reply was only, the not at all consoling one of "far, far," while they pointed to the mountain before us. To add to our other troubles, a storm which had been for some time collecting, now burst upon us. In ascending the mountain, the water rushed down upon us, which, together with a slippery path would have stopped our further progress, had it not been for a flight of steps dugged in the earth, and rendered firm by poles placed across the way. Though almost exhausted with fatigue, the Lord shielded us from the bolts of heaven, and we arrived at the village with our baggage, drenching wet.

This village is called Bering-Aiyo, and contains from sixty to seventy-five families. Their buildings, similar to those before described, comprising two rows of houses, fronting each other, form a street about twenty feet wide, which is an elevated platform, having poles and slats, as usual for a floor. We were received most kindly, and the hospitality of the people was shown, in rendering our situation comfortable, and by furnishing rice for our men, and a fine fowl for ourselves. Here we discovered the first indication of any religion among the Dayaks. Upon our arrival, the first thing that

attracted our attention were several small wooden images placed under a shelter. On inquiry, we were told that these images are mementoes of their old men, who had distinguished themselves by daring exploits, by the number of heads obtained, and other acts of bravery. When such persons die, they make a wooden image, crude indeed, yet in the form of a man, varying in length from twenty inches to three feet. Around this they all gather, and hold a sacred feast, after which it is placed among those which have been similarly consecrated. These are their patron gods, whose peculiar province it is to watch over and prosper the cultivation of rice. At the time of planting rice, they are removed to the field, or placed, as in this case, near the kampong under a rude covering, with their faces in that direction. Here they are left until the crop is gathered, when they are again brought into their dwellings. As far as we could learn, the only act of worship paid to these images is that of offering them food once a month, such as rice, pork, eggs, fowls, &c. Human heads were hanging all round, and we made an unsuccessful attempt to obtain one. The bare expression of the wish was met by a prompt and decisive "no, we cannot part with them." The same is the case with the wooden images. On no condition whatever, will they consent to give up either, and the only reason assigned is, that sickness will be the inevitable consequence. The heads are considered as so many charms, to ward off evils and procure blessings, and therefore it is no matter of surprise that they are loth to part with them.

The Dayaks are decidedly a more muscular and better built race than the Malays. Their hair is lank and black, and being suffered to grow quite long, and to hang loose upon their shoulders, gives them a wild appearance. The men go nearly naked; a single piece of cloth, or a narrow strip of bark, is bound closely round their loins. As an ornament, some wear a string of cowrie shells around their heads. Their war or agricultural knife, tied to their waist by a strong cord, completes the dress of the men. The dress of the females consists of a cloth around their loins, and extending nearly to the knees. On the head, they constantly wear a cap made of rattan. Most of them have a profusion of ornaments. Their ears are usually perforated with a piece of bamboo from five eighths of an inch to an inch in diameter. Great quantities of beads adorn their necks. Their arms are ornamented with many rings, chiefly brazen, but they had some, of Chinese workmanship, of a beautiful stone. Above the cloth around their bodies are rings made of small rattans, dyed a bril-

hant red and jet black color, and fastened in front by means of a bead clasp. Some few also wear a bandage made of various colored beads, six or eight inches in width, which is exceedingly beautiful. Their breast and arms are entirely naked, except occasionally a loose cloth thrown over their shoulders. The male children under seven or eight years are destitute of any covering; the female children wear cloth in the manner of the men, and are generally loaded with trinkets of various kinds.

Nov. 9th. Left Bering-Aiyo at 8 o'clock A. M. Our path lay through a beautiful undulating country, with high mountainous peaks in the distance, rendering the scenery equally picturesque with that of previous days. After a fatiguing walk of four hours, we arrived at Sepang, a Chinese settlement, and the first of any extent yet visited. Some of the coolies had preceded us, and announced our coming. This appeared to create quite an excitement, and hasty preparations were made for our reception. A large number collected in the house of the *kungse*, and as soon as we were seated, a salute of three guns was fired in honor of our arrival. A table was spread for us, loaded with grateful refreshments of tea, oranges, and cake. Eggs, fowl, and pork were provided for our use. In addition to this, some of the chief men cheerfully vacated their own sleeping apartments for our special accommodation. After dinner, we opened our box of Chinese books, and found a welcome reception for all we could furnish. We distributed about 150 tracts and portions of the Scriptures. To the *kungse*, we gave a complete copy of the New Testament. Very soon we heard some whispering among themselves, "that these were the books that told of *Ya-soo*, or Jesus." Among all the tracts, none produced a greater sensation, and excited more attention than one on the *use of opium*. Several persons immediately applied to us to cure them of opium smoking, which, however, we had neither medicine, nor skill to do.

The population of this village we cannot learn with much exactness. On this point the most contradictory statements are made. While some state the inhabitants to be only a few over one hundred, others swell the number to 15,000. Taking into account the number of dwellings, and relying somewhat on the statement of one of the chief men, we think the population may safely be calculated at 800 or 1000. There is one school containing sixteen boys. There appears to be a goodly number of readers among the adults. Budok, another Chinese village, is about half a day's journey westward of Sepang. It is a *kungseship*, and said to contain as many inhabitants as this place.

The situation of Sepang is delightful. It has on the north, the lofty range of the Bawang mountains. In front, for miles around is a beautiful undulating region, while towering peaks are visible in the distance. The village is arranged differently from what is usual among the Chinese. Instead of being compact, having a street or series of streets, their dwellings are scattered over considerable space, with now and then a single house; and in other places, clusters of some half a dozen houses. The establishment of the headman is extensive and commodious. He has connected with his own mining operations about one hundred men. Here is an ingenious contrivance to force the water out of the mine, which otherwise would greatly retard the progress of the workmen.* The mines of Sepang are noted for their productiveness, and for the finest specimens of gold the island produces.—Our general course from Sambas to this place has been a little west of south.

Saturday, Nov. 10th. On our departure from Sepang this morning, we were honored with another salute of three guns. We were attended with Dayak coolies from a neighboring kampong of twelve families. Over the Bawang mountain near by, is another village of twenty or thirty families, and several small settlements are said to be situated between Sepang and Budok. On our way, we passed other Dayak kampongs, and the remains of some former ones. Our course has been nearly east, and the path more open and plain than on any preceding day. The journey has, however, been very laborious, lying directly across a continuous series of mountainous ravines, situated at the foot and along the north side of the Bawang range. In some places, these ravines are exceedingly precipitous and deep, and through most of them run rivulets of the purest water. The Bawang mountain consists of a succession of lofty peaks, stretching from west to east. To-day we passed one of the highest peaks we have yet seen. It towers far above the rest, and presents a bold and prominent appearance, terminating in a perpendicular table rock, two or three hundred feet high, on the summit of which is a beautiful cluster of trees.

A fatiguing walk of five hours, under the most oppressive heat we have yet experienced, brought us to the establishment of the kungse of Lumar. In his absence, we were received in a friendly manner by his secretary, and a convenient room was furnished us,

* A description, with a plate of this pump, may be seen in Davis' Chinese, vol. II. page 300. Instead of buffaloes, the machine is propelled by water power on Borneo.

separated from the bustle of the business office. This circumstance is peculiarly acceptable, as the morrow is the Sabbath, which we purpose to spend here. Our kind friends, however, seem determined that we shall not be alone. Since our arrival, we have been constantly surrounded by a number of inquisitive Chinese, who puzzle us not a little with various questions. These Chinese are Khèh men, but speak a mongrel Fuhkeèn, in order that we may be able to understand them. As we are probably the first "red-haired men" they have seen, their curiosity is excited to the utmost. This by the way is the title the Chinese here give to the English, Americans, and to all Europeans, excepting Hollanders. During this evening, almost everything we have with us has been undergoing a thorough scrutiny. Their inquisitiveness is far more annoying than that of the ruder and more ignorant Dayaks. Although the curiosity of the latter, at times, appeared most intense, showing itself in examining our baggage, and narrowly watching all our movements, yet they always maintained a respectful distance, and conducted with the greatest propriety. Being exhausted, and desiring rest and repose, we were obliged to send away our Chinese friends, who willingly departed after receiving a few tracts.

At Lumar we rested and kept holy day; and never before had we such an experimental conviction of the necessity and importance of the Sabbath—simply as a day of rest. We have not, however, enjoyed the quiet retirement we hoped to find here. Our apartment has been the constant resort of various individuals, who have left us scarcely a moment of uninterrupted retirement. In front of our door, also, a cooper has had his benches, prosecuting his work.

The village of Lumar is nearly a mile from the house of the kungse where we are staying. About noon, we went there to distribute what tracts we could spare for this place. These were received with such eagerness, that at times it was difficult to retain the prerogative of giving away. One and another would lay hold of the books, and insist upon helping themselves. Such forwardness was generally checked by a single word, or the raising of the hand, and we continued to distribute deliberately, and with as much discretion as we could exercise. Only a few minutes were required to dispose of all we had. It should be remarked, that this anxiety of the people to obtain our books does not arise from a knowledge of their contents, or any desire to know the truth; it is doubtless owing to the novelty of a gratuitous distribution of works in a Chinese dress, and to the great scarcity of books among them; novels or infidel publications, we

presume, would be as eagerly sought after, as those we are distributing. Here also the tract on the use of opium excites peculiar attention. We had not been in Lumar an hour, before application was made for medicine to cure this pernicious practice.

The village is beautifully located in a valley, with mountains all around. It is compactly built with two streets running at right angles in the form of the letter T. The plain is filled with gardens, or covered with paddy. For a great distance over the valley, scattered dwellings are seen, which adds life to the natural beauties of the scene. It is difficult to ascertain the number of inhabitants, as there does not appear to be any one who knows it. We think much of this ignorance is feigned. There are said to be 300 men working in the mines. We should think there are a thousand in the village, and two or three hundred scattered over the plain. So that the whole number of Chinese in, and about Lumar, is not far from 1500. Notwithstanding the bustle around us, we found it delightful this afternoon to engage in our usual mental exercises of singing, prayer, and reading. We read one of Flavel's sermons, and rejoiced together in the goodness of God, committing all our concerns entirely into his hands.

Nov. 12th. About 8 o'clock we left Lumar, and at 12 o'clock, arrived at the establishment of the kungse of Lara. We came too unexpectedly upon the people at Lumar to afford them the opportunity to receive us, as appears to be their custom, in military style, but this expression of their feelings was not wanting at our departure this morning. They gave us a salute of three heavy guns.

On every side around Lumar, are numerous Dayak villages. Some of them are said to be large, containing several hundreds. Our guides inform us that six or eight settlements of this interesting people would be embraced in a radius of one and a half hour's walk, with Lumar as a centre. The headman of one of these kampongs visited us. He was dressed in superior style, and is one of the best looking Dayaks yet seen by us. During our walk to-day, we saw three or four Dayak villages, built as usual on the mountain side. Their distance prevented our making any calculation of the number of inhabitants. The Dayak population in this region appears to be more dense, than in the vicinity of Sambas. The steeps and cliffs of the mountains seem to be their delight and choice, and here their desire in this respect can be fully gratified.

Most of the way to-day, our path has been good, and far less mountainous than heretofore. The kungse resides some distance from the village of Lara, to which we expect to go to-morrow. We have met

here a cordial reception. In consequence of the previous arrival of some Chinese from Lumar, information of our approach had been communicated, and the kungse received us with a salute. Refreshments of tea, cakes, &c., were set before us, and a duck, eggs, and pork furnished for our dinner. Immediately around the dwelling of the kungse are about fifteen houses, and probably over one hundred inhabitants. This establishment is situated at the foot of what appears to be a continuation of the Bawang range of mountains, but which here are not so high or precipitous, as around Sepang and Lumar. Still on almost every side of us, lofty and rugged peaks of mountains are towering among the clouds, while the intermediate regions are undulated with numerous gentle elevations, among which frequent rivulets wind their course. Viewed from a point, advantageous for observation, the whole presents a scene most grand and beautiful. In the language of bishop Heber, while surrounded with these beauties of nature, and looking upon the wretched heathen, we are often led to exclaim —

“ Every prospect pleases,

“ And only man is vile.”

Nov. 13th. At half past 9 o'clock, we proceeded to the village, or as the Chinese say, the “city of Lara.” The distance is about four miles. We received a hearty though noisy welcome, and were conducted to the house of the chief man, at whose special invitation we had come. The whole village was in commotion, to see who had come thus to disturb their quiet, and turn their little “world upside down.” We had scarcely taken seats in the house, before the room was literally crammed with a multitude, who manifested much curiosity and wonder. One would think from their continued and piercing gaze, they would never become satisfied with looking at us. Our host had the kindness, whether designedly or not, to relieve us from this annoying scrutiny, by inviting us into his own private room, where we partook of tea and refreshments. After a pleasant interview, we were shown into an apartment, assigned us for the night. The entrance is from the main street, and the door is the only admission of air and light. From these, however, we derive little benefit, as every passer-by must stop and see us. Our room is constantly thronged. Had we the ability, we could preach the blessed gospel to the whole village, without leaving our apartment. What little we know of their language has proved of great service. Still the dialect spoken by all the Chinese of this region is so different from the Fuh-keën, as to preclude the possibility of a continued conversation.

Lara is situated in a valley with mountains all around, whose towering peaks, like so many spires of nature's glorious temple, point to the power, and majesty of the great Architect, and bid us "look through nature up to nature's God." But their voice and mouition are not heeded by the dwellers of this vale. The god of this world has so blinded their naturally darkened minds, that they are content to worship the creature more than the Creator, and rejoice more in the work of their own hands, than in the knowledge and service of *him*, who alone is God over all, blessed for evermore. The village is large and compactly built. It lies about twenty miles east of south from Lumar, and if our map is correct, about 50 miles due east from Batu-*blat*, a noted point on the sea-coast. We are informed that it is seventy years since the Chinese first located here, and there are many evident marks of its being an old settlement. The population is dense, amounting, we are told, to two thousand or more. From all we can see and learn, we are inclined to believe this statement is not an exaggeration. Quite a number of the men read, as we have had the opportunity of learning from our own observation. The portion of tracts we had assigned for this place were distributed in a few moments. Afterwards in passing along the street, we observed several engaged in reading, some of whom had a company of listeners around them.

We find in the chief man of the village a kind and hospitable host. He is one of the finest looking Chinese, we have anywhere met with, possessing a countenance beaming with intelligence, as well as great symmetry of body. His generosity has been manifested not only in providing abundantly for us; and our men to-day, but also in furnishing us with a sufficient quantity of rice, for our three days' journey to Montrado, and refusing to receive any compensation, at the same time expressing gratification at the pleasure of giving.

Nov. 14th. Detained at Lara until 10 A. M. for want of men to carry our baggage. We then walked leisurely forward, our course being west half south. Soon after setting out we passed the outskirts of "*Salamat*," or mountain of peace. After this, our path for a long distance was through a beautiful valley, with the Bawang mountains on the north, and the Pandang range on the south. The former terminate here in a series of lofty and rocky summits, equal in height to any other part of the range. Then the Pandang mountains open to view, with equal majesty and grandeur. The valley is enlivened, in some degree, by the presence of man and the hand of cultivation. It is inhabited by Chinese, who are wholly devoted to agriculture,

and seem contented to receive the treasures of the soil, without tearing up the bowels of the earth in search of golden ore. Their gardens, affording a rich supply of vegetables of the most luxuriant growth, and their beautifully arranged and well tilled fields of rice, present a pleasing contrast to the utter wildness of nature all around. Their dwellings are usually located in clusters, forming villas or small neighborhoods. This settlement is called Durial, and probably comprises 200 inhabitants.

After winding our way through the plain, we left the main path, in order to find the Dayak kampong, where we were to rest. Soon we came to some fine upland paddy, a sure indication of being in the vicinity of Dayaks. It seems to be a mutual understanding between the Chinese and Dayaks, that the former shall occupy the valleys, while the more hardy and adventurous Dayaks scale the mountains, there to labor and toil to obtain their miserable pittance of rice. A walk of three quarters of a mile from the direct road brought us to the village of Sabutut, in which are ten or twelve families. From thence in an hour and a half, we arrived at Pesuni, which also lies about a mile from the main path. This settlement comprises thirty families, about half of which are now scattered over their rice fields. We were received in a very friendly manner, by the headman, and presented with two fowls, and some rice. At Sabutut, and in this village, a species of ornament is worn by several of the men, which we have not before seen. It is a necklace of tiger's teeth, fastened by their roots to a brass wire, in such a manner that the sharp points stand outward, and present a formidable defense for the breast. Beads and cowrie shells are inlaid among the teeth in a neat manner.

Excepting the annoyance of smoke, noise, &c., we generally find ourselves quite comfortable among the Dayaks. Our lodging is always the great verandah, in which are fire-places for the accommodation of the whole village, while the construction of the houses is such that their domestic animals, consisting of dogs and swine have the benefit of the same roof. The whole space under their range of buildings is a vast pigsty, and it can easily be imagined, that our dormitory is not the more desirable, on this account. So far as our observation goes, there is no disposition to pilfer among the Dayaks. We hang up our clothes in the most exposed places in their village, and hand little articles to them to be taken care of, with feelings of perfect security. If they desire anything, they beg for it, but we do not think they would steal, unless the temptation should be very powerful.

At 8 o'clock, on the 15th, we left Pesum, and soon reached the main road, which is most of the way a good footpath. Our course was little south of west, and led over a rugged peak of Punaring mountain. Upon this summit, our guide informs us, there was a bloody battle fought about ten years since, between the rival settlements of Lumar and Montrado. The contest continued for a day and night, and many were killed on both sides. The cause of the war we could not learn, but it was terminated by the interference of the Chinese of Lara. Soon after descending this mountain, we passed a small agricultural settlement of Chinese. We proceeded on our way for two hours, when the guide without any previous notice of his intention left the main path, and one hour more brought us to Barangan or Gajing, a large Dayak village, which ends our day's journey. This kampong contains thirty families present, and about as many more, who have taken up a temporary abode in the rice fields. The buildings are better than usual, and the verandah is very large and commodious, being twenty-two feet wide. This is used as the manufacturing shop of the village. Nearly in the centre is a blacksmith's forge and anvil. The smith is busily engaged in making edge tools, such as are in demand among the Dayaks.

The instruments in use among them are the *kamping*, or large war-knife for decapitation, said to possess a temper and edge, superior to any other edge-tool known; the *tempuling*, or spear, which is similar to a fishing spear; the *jabang*, or small knife, attached to the sheath of the *kamping*, which answers the purposes of our pocket-knife; and the *parang*, a knife larger and heavier than the *kamping*, being two feet long. This last instrument is the only one employed in their agricultural pursuits. It serves as an ax for clearing off the forests, and is a kind of substitute for our hoe and harrow, inasmuch as it is their sole instrument for digging, planting, weeding, &c. So far as we can learn, no other instruments of iron are in use. For their water and drinking vessels, the Dayaks depend upon the simple provision nature has made in the bamboo. A joint of this useful tree, with an aperture cut near the end; answers every purpose. Each family has fifteen or twenty of such vessels. Whenever they are empty, the women attend to refilling them. The Dayaks of this village appear to be a step further advanced, than their neighbors. They make use of plates instead of leaves for eating. Some few of the men wear more clothing than is common, and the women are better covered. They have also lights at night, borrowed doubtless from the Chinese. We noticed some very neat wicker-work wrought

from the rattan. It is a species of basket, used in carrying articles on the back, which indeed is the only way they raise any burden.

Human heads are suspended over us as we write. As usual, they are ornamented with various figures, carved in the bone with a knife, and with bunches of leaves of the rattan. Among the heads is a small bowl, carefully tied up with cord. On inquiring its use and meaning, we are told that it is a challenge from a rival Dayak kampong of the *Mempawa* region. This seems to be an emblem chosen by common consent, as a warning for any village receiving it, to look out for their heads.

Nov. 16th. This day's travel has afforded more variety, and presented more exciting scenes, than any since we left Sambas. In consequence of the great fall of rain yesterday, we found our path exceedingly wet and muddy. In half an hour's walk, we arrived at Sakayh, a village of Dayaks containing twenty or twenty-five families. About half a mile further we passed Kaiyu, another Dayak village of fifteen families. Near this we encountered a rapid stream of water, now swollen by the abundant rain into a large river. This we had to ford, the water being waist deep, and the current very strong. All hands, however, succeeded in crossing with the baggage, without any accident. A short distance from this river, we passed a third Dayak kampong, containing eighteen families. This is called Tampiong. All these, and other villages in this region, belong to one great tribe, called Salakau, and appear to be under some general law of government. The nature of this band of union we could not learn, further than that there is a very old man, residing at Sakayh, who exercises a general chieftainship over them.

As we proceeded, we found all the low lands flooded, and the mud very deep, so that often the water and mire reached our knees. We were therefore rejoiced, after a laborious effort of two hours and a half, to exchange the crooked, devious, and marshy path of the Dayaks, for that of the Chinese, and once more to pursue our journey in the main path, which we left yesterday to go to the Dayak kampong. Here the contrast was striking, and the variety agreeable. We took the direct road in the midst of an agricultural settlement of Chinese called Tatap. It embraces twenty-five dwellings, scattered over a beautiful valley, surrounded with a low range of hills. Our path now became comparatively dry and good, and the weather being cool, we prosecuted the journey before us with vigor. About one and a half miles from Tatap is Semalah, another valley of similar beauty, in which ten families of Chinese are residing. Our road

next lay through a dense forest, broken only by two or three clearings. In one of these is a Chinese eating and lodging house, the only dwelling to be met with. About 1 p. m., our weary spirits were cheered, by beholding, far in the distance, the lofty peaks of the Sinkawang mountains which presented a beautiful appearance. The six miles forest being passed, a walk of two miles brought us to Kajimantan, another agricultural settlement of twenty five families, also scattered over a plain, waiving with rice, or covered with a luxuriant growth of garden vegetables. Here we stopped to rest, and give our men an opportunity "to eat rice."

Two hours' fast walking from this place, introduced us to Montrado, the end of our day's journey, and the place of all others, we have desired to visit. About 5 o'clock, we entered the house of the headman of the Chinese, and were received with every mark of friendly respect and hospitality. Our arrival was announced by three guns, and we were refreshed with tea and cakes, while a room was making ready for our accommodation. As this residence is removed a short distance from the village, we hope to be free from the noise and bustle, and what will be truly grateful to us at this time, from the annoyance of a multitude, thronging us. The usual tokens of Chinese hospitality have already not been wanting. The servant has just entered our room with a supply of eggs, and informs us that three ducks have been presented, while rice, tea, and other necessaries have also been provided for our use, and for all with us.

Nov. 17th. After breakfast this morning, the headman of the Chinese with whom we lodge, accompanied us to visit the other official characters. Three guns were fired as we left the house. A few minutes' walk brought us amidst the bustle of the market, and throngs of people. Pressing our way through them, we repaired first to the residence of the kungse of the village. We were invited to seats on the floor, the usual manner of the Chinese here, and partook of refreshments. A short social interview ended the visit, and we proceeded to the house of the kungse of the gold mines. He came out of the audience-room into the yard to receive and welcome us to his abode. A variegated carpet-rug was spread on the floor for us, and tea furnished. This, however, was only a prelude to something more genteel. We were soon summoned to the great hall, where a table was spread in European style. The repast consisted as usual of tea, candy, cake, and fruit. While partaking of this fare, the question was asked—"who we were, and what was our business?" To the best of our ability we made known our object and designs, with which they

seemed pleased. On leaving, a small quantity of tea, some candles, eggs, and two ducks, were handed to our men for us. In returning, our host called on several of his friends in the village, where similar respect and kindness were shown us. He also requested us to visit a sick woman. The case proved to be a pitiable one indeed. It was a middle aged mother, whose breasts were ulcerated in a shocking manner. About 12 A. M., we arrived at our lodgings.

This afternoon, we again visited the village, and took with us some medicine, and the few tracts allotted to this place; having previously presented to the headman of the Chinese and the two kungse, an entire New Testament, the gospel of John, two copies of Luke, two of Gutzlaff's tract on Redemption, and one volume of the monthly Magazine. In our way, we called on the sick woman, and did what we could for her relief and cure. The headman was present, and manifested a deep interest in the case. We have reason to think the woman was poor and pitied by our host, who sought advice and relief from us. We walked through the market and examined the village in all its parts. The eagerness to obtain our books was more intense than we have ever before witnessed. Only a few instances of rudeness occurred, though at times some twenty hands were extended, and as many voices raised, begging for a book. It was the work of only a few minutes to give away the 80 or 100 tracts we had, a very meagre supply for the multitude around us, perishing for the bread of life. Montrado contains a great number of children, for whom there are but four schools. We noticed several boys of the ages of ten, twelve, and fourteen who read pretty well, and whom we supplied with books. This we consider as an indication that some attention is paid to education, although the number of schools is very inadequate for the population.

It is probable that Christian books have never been distributed among this people. Such is the anxiety to receive our tracts, that we exceedingly regret our inability to supply the demand. We were obliged to travel with as little luggage of this kind as possible. As we gave out several of the tracts on opium, we heard frequent expressions of approbation. Many addicted to its use here also applied for medicine to break up the habit. We tell them nothing more is needed than to abstain, but the subject of "total abstinence" is so new or strange to them, that they cannot, or will not be persuaded of its efficacy. From the constant inquiries of all classes of Chinese for medicine to cure opium-smoking, we suppose they are convinced of its bad effects, but have not the moral courage to refrain from it.

Montrado is more delightfully situated than any village through which we have passed. Its location is on high ground in the midst of a valley, and skirted all around by a range of low mountains which present a most beautiful and variegated appearance. This arises from the fact that some parts have been once cleared of the forest, and are now grown over with grass; while other parts are still in the wildest state of nature. On every side there is sufficient variety of scenery to awaken emotions of pleasure, but nothing to impress or overpower the mind of the beholder with feelings of grandeur and awe. All is charming, nothing sublime, if we except the towering peaks of the Sinkawang mountains, which are visible though distant.

The central part of this valley has been selected for the chief settlement. So far, however, as our observation extends, the whole region is thickly populated. The village itself consists of one principal street, about one quarter of a mile in length, intersected with several shorter streets at right angles. The streets are very narrow, being not more than ten or twelve feet wide. Every part of the village seems to be thronged with inhabitants, and new houses are erecting. The shops are well furnished with the usual articles of Chinese manufacture, as cotton cloth, silks, teas, tobacco, shoes, &c. Blacksmiths, tailors, coopers, and other workers, as well as artisans in wood and leather find employment. The market affords a good supply of fruit, vegetables, fresh pork, beef, venison, and salted fish. The whole scene is one of bustle and activity, calculated to impress the mere looker on, that he is in some commercial mart. The villas, or clusters of houses around the place of traffic, are numerous. Much attention is paid to gardening, and judging from the luxuriance all around, the laborer is well repaid for his toil. The cultivation of rice in the immediate vicinity appears to be superseded by the quantity raised in the surrounding country. Montrado is a great mining district. The gold found here is of the finest touch. Several extensive mines are now in operation, and the number that have been exhausted, indicate the length of time devoted to, and the profit realized from, this branch of industry.

It is very difficult to ascertain, or even to conjecture, what is the population of this region; that it is large, cannot be questioned; that it has been greatly exaggerated by writers, who have relied on hearsay or upon first impressions, is equally certain. The number of inhabitants at present is doubtless less than it was some years since. This diminution has been caused by feuds, fomented, as the resident of Sambas informed us, by the Malay sultan and court, among the Chi-

nese themselves. As a consequence, one and another branch have, at different times, broken off and removed to other places. An old fort and some ruins designate the spot, where a portion of those now at Lumar formerly resided. Little more than a year since, owing to a civil war, another small colony withdrew and settled near Sambas. These have since been scattered to one place and another, so that at present few remain together. Very few of the inhabitants of the region through which we have traveled appear to be in a state of extreme indigence. As a general thing, these Chinese are in better circumstances, and in other respects superior, to the Chinese as a body, which we have seen in other places. This is in a remarkable degree the happy condition of Montrado. This is a point in our route towards which we have looked with no little anxiety, as we were told it would be dangerous to proceed here, owing to a lawless banditti of Malays on the borders of the two residencies of Sambas and Pontianak. On arriving here, our fears are dissipated by learning there is a good road, well traveled, and perfectly safe. The dominions of the sultan of Sambas extend but little south of this place, and consequently he could not afford us guides any further than Montrado. Our coolies were engaged to proceed with us to Pontianak, but they desire to leave here, and return home. Their request is cheerfully granted, as they have proved of very little service to us. Had it not been for the faithful and willing Dayaks, we cannot conceive how we could have prosecuted our tour. Our future course from this lies through a region where there are few Dayaks. We have therefore been obliged to make other arrangements, and have succeeded in engaging a set of Chinese coolies to convey our luggage to Ka-mandor. Our principal trouble and difficulty thus far have arisen from the deceitfulness, and double dealing of our Malayan guides and coolies.

Sabbath, Nov. 18th. About nine o'clock, the dignitaries of Montrado called to see us. We found it difficult to communicate with them. Scarcely an individual here speaks or understands any Fuh-keën. The dialect employed is the Khëk, which bears some analogy to that of Canton. One of the train present spoke a little Malay, and acted as interpreter. He requested, in the name of the kungse, to know our business and designs in traveling through the country. His knowledge of Malay being inadequate to comprehend our answer, we wrote down in Chinese that "we are teachers of the doctrine and religion of Jesus." This was at once comprehended by all. We further informed them, that the doctrines we teach are contained in

the books we have presented, and inquired whether it would be pleasing to them, to have us come and reside among them, to assist in instructing their children, and to furnish medicine. They answered that they would be glad to have us reside with them, and aid them with medicine, but that in the matter of instruction, they themselves were skilled, and would not need our assistance.

During the interview, an English magazine published in London, a volume of French mathematics, a small gold seal, and a Roman Catholic cross, were produced for our inspection. On a blank leaf of the magazine was written with a lead pencil as follows: "Commodore Sayes gave this book to his esteemed friend (name illegible), the chief commander of Montrado, on Borneo, September, 1815." These mementoes are carefully preserved to show to any Europeans who may visit the place. As a token of our visit, we left a small volume of the Psalms. On the part of the kungse, we each received a present, consisting of three gold rings, valued at \$23, as an expression of his friendly feelings. In the afternoon, the kungse also sent us some excellent fruit. Our host and several of his friends have been the whole day engaged in playing at cards. The constant firing of guns, and sounds of music have indicated some cause of joy among the people. The Chinese appear remarkably fond of salutes; no less than fifteen guns were fired yesterday, during our calls upon the chief men.

As far as we can ascertain, the Chinese themselves reckon 20,000 inhabitants under the kungse of Montrado. This kungseship is large; being bounded on the east by that of Lara, on the north by Budok, on the west by the ocean, on the south by Mempawa and Ka-mandor. Hence, they include all the Chinese scattered over this extensive region. We suppose that Montrado, with its environs, may contain 10,000 inhabitants; possibly a few more, but we are inclined to the contrary opinion. These probably are the Chinese referred to, as "the independent colony of Borneo." All the Chinese in the western coast are under the jurisdiction of, and pay an annual tribute to, the government of Netherlands India. They are also subject in some manner to the Malays, but the nature of this subjection we have not been able to learn. It is nevertheless true, that the internal polity, and the administration of justice, are under their own regulations. Hence persons residing among them, ought to have the protection of both the Dutch and Malay authorities, as well as the goodwill, and friendly feelings of the colonists themselves.

Nov 10th. Our departure from Montrado this morning was

attended by every expression of kindness and goodwill. Intercourse between this place and the surrounding settlements is frequent, and missionaries here might extend their influence to Lara, Ledo, Lumar, Sepang, Budok, Seminis, &c. We hope the experiment will be made at once.

Our course to-day has been almost due south. A walk of half an hour brought us to a gold mine just being opened, in which there are one hundred men at work; and two hours more introduced us to an extensive mine in full operation. Here is a small village of fifteen or twenty families. About 1 o'clock, we reached the residence of the kungse of Sung-keau-lew-le, who is an under officer of the kungse of Montrado. Here is a mine in operation, employing 100 men.

Nov. 20th. Resumed our journey this morning at 7 o'clock, course a little east of south. For three hours, our path was through a deep forest, and all the way was marshy ground. Over this, the Chinese have placed planks upon benches made for the purpose, thus forming a narrow, but otherwise good raised walk. This passed, we soon reached Seängkeng, a small Chinese village of fifteen or twenty families. Here we stopped at a Chinese victualing-house, and procured dinner. In the village, we met several Dayaks from a kampong, which they said was distant half a day's walk, called Abang. They said it contained thirty families, and that many other kampongs are in this region. Their chief employment is gathering sago, which is their principal food. The sago-palm abounds in this vicinity.

Nov. 21st. This day's travel has completed our tour on foot, and we have now reached the point, whence we purpose to proceed by water to Pontianak. Our path most of the way was very good, lying through successive and beautiful vallies, in each of which is a settlement of industrious cultivators of the soil. The first is Taoukwo, comprising about forty dwellings. This place has one school. The second is Minvong, having thirty-five houses. Here we noticed what we have not seen before, a species of cow, said to have been introduced from Singapore. The third settlement, and one of great beauty, is Boolem. In this we counted forty-one houses. There is more rice growing in this region of Chinese cultivation, than through our previous routes. We reached Ka-mandor at 4 P.M., having walked during the last three days, about sixty miles. As we were favored with a letter of introduction from the kungse of Montrado, we met with the most cordial reception from the kap-tai or headman of this place. Having learned that an open boat was to proceed to Pontianak on the morrow, we concluded to embrace this opportunity of going. On

hearing of our determination, the headman interfered, and said we must remain a day with him to see the village and the mines; he also gave orders, that the boat should wait until the following day.

Nov. 22d. After breakfast, we were furnished with two guides, who conducted us through the village, and to two mines now in operation; one of them is very large, employing 150 men. Ka-mandor lies on a branch of the Pontianak river, about seventy miles from the sea. It is situated in a less mountainous region than any place we have seen, excepting Sambas, and everything around us presents a different aspect. There is one principal street, about a quarter of a mile in length, with others running parallel and some at right angles. The houses are in good order, and well built. Most of them are constructed of wood, and covered with shingles. The streets are unusually wide for a Chinese village, and remarkably neat and clean. We are somewhat surprised at the small number of inhabitants. Compared with Montrado, we were reminded of the deserted towns in America, during the prevalence of the cholera. Instead of being literally crammed, as is generally the case, so that one can scarcely move without treading on his neighbor, the dwellings are larger than usual, and few, if any, inhabit each. A satisfactory explanation of this is given us in the fact, that most of the mines are exhausted, and the people are resorting to other places where their toil will meet with a surer reward. It is now about sixty years since Ka-mandor was founded. The kap-tai informed us that there are 2000 persons in the village, and about 4000 residing within his jurisdiction. Three village schools are sustained. The demand for books on our route has been so urgent that we have retained only a few for this place. As we find several Chinese tracts lying around, there seems to be less need for an abundant supply at this time. Among a parcel of books and Chinese writings in our room, we have found a copy of Milne's Sermons and a portion of the Scriptures, which are much marked up, and appear to have been studied as well as read. The Chinese here are the same with those at other places. They call themselves Canton men, but speak the Khèh dialect. This afternoon the kap-tai put into our hands a small parcel, nicely done up, observing "it is of no value." On opening it, we found two gold rings, in themselves of little value, but as a token of kind feeling on the part of our good host, we attach importance to the gift.

Nov. 23d. Arose at an early hour, but our host would not suffer us to leave till after breakfast, which he insisted on our taking with him and other dignitaries. All things being ready, the boat was

loosened from her fastenings at 9 o'clock, and we departed with many good wishes from our friends. The current of the river is rapid, and rendered more so by recent and abundant rains. The mere force of the stream carried us along with great rapidity for about twenty miles. At first the river was so narrow that the branches of the trees met together over our heads, forming a natural screen from the rays of the sun. All the skill and strength of the men were required in order to avoid contact with trees, branches, and other obstructions, and especially to accommodate the boat to the numerous short windings of the stream. We have been astonished to witness the agility and precision of the men, in the use of their forked and spiked poles, by which they at the same time both guide and give additional impulse to the boat. Four and a half hours' progress down the river in this manner brought us to an establishment belonging to the kap-tai of Ka-mandor, which is a custom-house. Here we stopped for a short time to obtain certain requisite documents. From this place, the river became wider, the current less rapid, and the poles have been exchanged for oars.

Nov. 24th. We had a refreshing night's rest, being shielded from musquitoes and insects by curtains, and sheltered from the rain by a thatched covering, forming a good roof on the boat. About 6 A. M., we were again on our way. The accommodation in our boat was good, and the quietness of our situation very agreeable. At 1 o'clock, we reached a second custom-house, which is situated at the junction of the Ka-mandor and Sapatah rivers. The latter is a small stream. From this point to the third and last custom-house, the river is 100 yards wide. This is at the junction of Landak river, with that of Ka-mandor. The Landak is of itself a large stream, and the union of the two forms a river almost equal in width to the Sambas. The name "Landak" is given to it till it reaches Pontianak. About 10 P. M., we arrived at Pontianak. It being too late to call on the Dutch resident, the boat stopped at the house of the headman of the Khěh men. The whole distance, of about seventy miles from Ka-mandor to Pontianak, is a vast forest and jungle, with no traces of man, except the three or four Chinese houses referred to.

Nov. 26th. We learned that a vessel now at the bar of the river, was about to sail for Singapore, and that this would probably be the only one for months to come. The Chinese supercargo informed us that he should proceed to the vessel in the afternoon, and that she would then sail; also that there were good accommodations, and without doubt, we could obtain a passage. Our intercourse with the

resident Mr. Humme was pleasing. We stated our object in visiting the island, and our expectation to return and engage in missionary labors. He promised to do everything he could to assist us, should we come, and especially as regards a house, which we would need, upon arriving with our families. After being on the ground, he said we could select a location without any restriction as to place, and build for ourselves. The expense of building is said not to be very great. He also offered his own boat to convey us and our luggage to the vessel, which lies about eight miles from the mouth of the river, and twenty from Pontianak. But just as we were leaving the office to proceed down the river, we met the headman of the Fuhkeën Chinese, who, on learning our plan, proposed that we should accompany him to-night in his own boat, as he had business with the ship before she sailed. We gladly accepted this kind offer, as it afforded us several hours of further inquiry and observation. Our friend then conducted us to the Chinese kampong, and introduced us to several individuals. After this we accompanied him to his own residence, where we enjoyed a long and pleasant interview.

The situation of Pontianak is in many respects similar to that of Sambas. It is located at the junction of the Landak and the Sangaur or Kapuas river, forming the Pontianak river. The establishment of the sultan is at the point of junction. The Dutch residences and the fort are on the south side of the river, about half a mile below the sultan's. On the same side and next above the Dutch is the principal Chinese kampong, extending to the junction of the river. Here commences the chief settlement of the Malays on both sides, reaching some distance up the Kapuas river. From the sultan's palace upward, on the south side of the Landak river, the Bugis are located. Immediately opposite the sultan's; and across the Landak river, is another small Chinese kampong of Khěh men. This is of a recent origin, and but few dwellings have yet been erected. Pontianak is low ground, and subject to floodings during high tide and heavy rains. It is dryer, however, than Sambas, especially in the vicinity of the Dutch residences, and the Chinese kampong. It is said to be a healthy place. In reference to a permanent location, we cannot but regard Pontianak as decidedly preferable to Sambas.

From our friend and others, we gathered the following information concerning the number of inhabitants. Malays 6000, Bugis 5000, Fuhkeën and other Chinese 100 families, Hok-lo 1000 families, Khěh 500 families. The whole number of Chinese is reckoned at from 3000 to 4000. The entire population of Pontianak is put down

at about 15,000. The Fuhkeën and Hok-lo dialects are so similar that communication is free and unembarrassed. In the vicinity of Pontianak, there is said to be a number of Chinese engaged in the cultivation of rice. The Bugis and Malays are supposed to be on the increase. The resident informed us that the nearest Dayaks are distant about two days' journey. The headman of the Fuhkeën people and others, to whom we made known our design of returning and settling at Pontianak, seemed much pleased. In Pontianak, there are only two Chinese schools, one of the Khëh, the other of the Fuhkeën men. The Hok-lo class have no school.

Nov. 27th. At 11 o'clock, last evening, we left Pontianak with our kind Chinese friend, for the ship, and arrived this morning at half past six. The vessel is the *Algerine*, owned in Singapore, a fine brig, James Young, commander, who received us kindly, and readily granted us accommodations with himself. Here again, as often before during our tour, we were called on to recognize the hand of our heavenly Father. At 11 A. M., weighed anchor, and for a season bade adieu to this land of spiritual darkness and death.

ART. III. *The iniquities of the opium trade with China; being a development of the main causes which exclude the merchants of Great Britain from the advantages of an unrestricted commercial intercourse with that vast empire. With extracts from authentic documents. By the Rev. A. S. Thelwall, M. A., of Trinity College, Cambridge. Drawn up at the request of several gentlemen connected with the East-India trade. London: W. H. ALLEN & Co., Leadenhall street, 1839. pp. 178.*

THE iniquities of the opium trade! Why, "I never heard before that we carried on any such traffic, much less that any iniquities were connected with it." Thus Mr. Thelwall thinks he hears his countrymen exclaim, on reading the title of his book; and ingenuously adds, that "till very recently" he himself was "equally ignorant." But "some weeks ago," his attention having been called to circumstances connected with the traffic, the result was, that it appeared to him a subject of such moment, "that the attention of all

ranks and orders ought to be called to it without delay." Accordingly he proceeds at once to state the *facts of the case*, under four heads; 1st, the effects of opium; 2d, the vast extent to which opium is introduced into China; 3d, the manner in which it is introduced; and 4th, the light in which the Chinese government and people look upon this traffic, and upon us, as people engaged in it. For this part of his work, many facts and documents were drawn from the Chinese Repository, the author having "taken pains to verify and correct them."

With regard to the first point, he admits that opium, used as a medicine, in skillful hands, "is one of the greatest alleviations of bodily suffering and anguish that a merciful Providence has vouchsafed us." Yet he adds, "every physician knows that it needs to be used with skill and caution. In some painful diseases, which might seem at first sight to demand its use, the effects would be highly injurious, or even fatal; and there are many constitutions to which a very moderate dose of opium, even under the circumstances which would commonly call for its exhibition, would be fearfully deleterious. Perhaps there are few persons, who (looking round among the range of their acquaintance,) cannot find one or two who know, by experience, that they must not venture upon the use of opium at all: the most moderate dose would cause them severe suffering. What then must be said to the use of this potent drug as a *mere luxury*, at the will and pleasure of the ignorant individual who takes a fancy to indulge in it? I put the question plainly to one of the most eminent physicians in London, and his unhesitating answer was, that *no one could thus use it without shortening his life.*" He shows that "there is something peculiarly ensnaring in the use of opium," and that "thus the habit grows upon the wretched victim till he becomes entirely enslaved to it." "The plainest proofs, however, of the baneful effects of opium-smoking in China are, perhaps, to be drawn from the fact, that the subject engages the most serious attention of the Chinese government; and persons of the highest rank, and in the most responsible stations, see and feel the increase of this habit among the people to be an evil of such vast and fearful importance, that all their faculties are tasked to devise a remedy, or the means of effectually putting a stop to its progress." He notices, under this head, the pictures of Sunqua, as "they give the impression of the baneful effects of opium-smoking which facts and observation have made, not upon an individual alone, but upon multitudes of Chinese: for such pictures are commonly the result, not of a single notion in the mind of

an isolated individual, but of a feeling that widely prevail. They are indications of the general sense of a class at least of the community."

On the second point, namely, "the extent to which this pernicious drug is introduced into China," Mr. Thelwall brings forward a variety of statistics, which are already familiar to all our readers, and then gives us the following calculation.

"If a mace weight would fill twelve pipes (which may be allowed to be 'a tolerably good allowance' for each day), and if it be further observed that (according to some accounts) the mace weight which has served the luxurious smoker to-day will supply the pipe of a more wretched slave to this habit to-morrow; then will 34,000 chests (the amount imported during the last year to which my information extends,) be abundantly sufficient to ruin the health and shorten the days of not less than 2,950,000 individuals. And, if he who begins to use this baneful drug at twenty years of age can never expect to reach his fortieth year, then what must be the average number *per annum*, of these who are cut off prematurely by the use of opium! The ordinary calculation is, unless my memory fails me, that of sixty persons living and in health at the age of twenty, one may be expected to die every year. That is to say, the above-mentioned 2,950,000 persons who are living and in health at the age of twenty, would not, in the ordinary course of nature, be all dead in less than sixty years. If, on the contrary, in consequence of the use of opium, they all die in twenty years, the rate of mortality is tripled! And thus within the space of twenty years, not less than 1,996,000 are MURDERED by the use of this pernicious drug; or 99,300 every year! I confine myself, in this calculation, to the effects of *imported* opium. At whose hands will the blood of all these victims to opium-smoking be required? This calculation (adds Mr. T. in a note) may seem extreme, or even exaggerated: nor is it easy to make any calculation, in cases of this nature, which can be depended upon. If the destruction of life by means of opium-smoking amounts to only *one tenth* of this number, it is sufficiently awful." pp. 29, 40.

On the third point, the manner in which the opium is introduced, he commences by stating the notorious fact that it is all smuggled "in defiance of the laws and regulations of the Chinese government;" he then gives the process in detail; and observes that "all the iniquities of bribery, fraud, duplicity, perjury, and violence, which are inseparably connected with smuggling are continually going on! And . . . (&c., &c.) . . . Is it needful, in this enlightened age, to enlarge upon the evils, which are inseparably connected with such a system of smuggling? . . . I know not what those who consider themselves as enlightened Britons will think or say upon this subject. I know not what judgment they will pronounce upon *the practice of*

opium-smoking, or the system of determined smuggling, by means of which this pernicious drug is introduced in such quantities into China. This little book is but an appeal to my countrymen on the question. We shall see, in due time, what kind of response it meets with. But this I know, that the Chinese government and people, absurd, unenlightened, prejudiced, ignorant, and semibarbarous, as perhaps we imagine them to be, have formed their judgment, deliberately and decidedly, both with regard to the conduct and character of those who are engaged in smuggling opium into China."

This brings Mr. Thelwall to his fourth topic, which is to ascertain in what light the Chinese government looks upon this traffic, and upon foreigners engaged in it, "which is perhaps, to any one who is jealous for the honor of this country, the most humiliating part of the inquiry." There is no blenching here, no asperity, no show of party feeling. "Facts must be known. It will not do, in such an age as this, to shut our eyes or our ears against them." And after a few appropriate remarks, he introduces to his readers Choo Tsun, "taking a calm and deliberate view of a question in which the welfare of the Chinese empire and people is concerned; reasoning thereon like a politician, a philosopher, and a philanthropist; defending indeed the present system and deprecating a change; but doing this with a soundness of reasoning and weight of argument, which might well put to shame very many of our European statesmen." He quotes the memorial of Choo Tsun entire, adduces other official documents with a few remarks, chiefly explanatory; and then thus concludes this part of his book.

"I have now laid before my readers the whole of the evidence which has come before me upon this subject, and endeavored to put it in the most intelligible form. It is not to my own opinions and remarks, but to this evidence, that I desire to call attention: and I put it to their judgment and conscience,—as if they were a jury appointed to try the question, and to give a true verdict according to the evidence laid before them,—whether the documents I have produced do not distinctly prove the following points. That opium, used as a stimulant or luxury, is a deleterious drug which ruins those who indulge in it, body and estate—which depraves and enervates them, physically, and intellectually, and morally, and finally brings them to an untimely grave: that it is introduced into China in such immense quantities, as to effect the ruin of hundreds of thousands, if not millions, of the inhabitants: that thousands of acres of *the most rich and fertile land*, which might supply abundance of wholesome food for the support of many thousands of our fellow-creatures, in health and comfort, are *worse than wasted* in the production of this poison, of which the tendency and effect is to ruin and

destroy: that this baneful drug is *smuggled* into China by our countrymen [chiefly, but in part also by other foreigners] in the East-Indies, in direct and systematic violation and defiance of all laws both human and divine, and in a manner calculated to justify the Chinese government in excluding us from all the benefits of comfortable and unrestricted commercial intercourse with their immense population: and, finally, that the baneful effects of opium-smoking, and the whole system of iniquity by which so much opium is smuggled into the country, are perfectly laid open, and familiarly known to the Chinese authorities, both provincial and supreme; and the inevitable consequence is, that both the government and the people feel themselves justified in looking upon us with mingled hatred, suspicion, and contempt,—in treating us with studied insolence and indignity,—and, therefore, in rejecting even our best endeavors to do them good—(for how should they be able to imagine that any real good or true kindness can come from a nation and people whom they look upon as smugglers and dealers in poison, for their ruin and destruction?)—that they also feel themselves justified in increasing, instead of removing, the hindrances and difficulties which deprive both nations of benefits, commercial, intellectual, moral, and religious, that might be expected, in the course of time, and under the blessing of the Almighty, from reciprocations of free and friendly intercourse between the two mightiest empires in the world;—whereof one, professing and calling itself Christian and enlightened with wisdom from on high, has benefits and blessings of incalculable value to bestow, and would itself be *doubly blest* in bestowing them;—for with regard to the honor and blessing which accompanies the communication of the knowledge of salvation, must not a Christian people, with humble thankfulness, ‘remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive?’

“Thus far then, reader, my sole concern has been to lay before you *facts*. If now you choose to close the book, and make your own reflections, and form your own judgment, and decide for yourself, what common humanity, what real concern for the honor and welfare of your country, and what the fear of God and Christian principle demand of you, I am well content. To bring the facts of the case fairly before you, has been my main object in writing. But this I intreat you to remember, that (these facts being once laid before you), you are called on both to think and to act. You may, perhaps, truly say that, thus far, you have been altogether innocent in this matter—that you have had no part in these iniquities: that you never knew—that you never suspected—that such a traffic was carried on by your fellow-countrymen, and under the British flag. But this you can no longer say. The case is altered *now*. From this time forth, if you do not protest against these iniquities—if you do not endeavor, according to your ability, to put them down—you become, in your measure, a partaker of them, and (by careless connivance) a tacit accomplice in the crime of your fellow-countrymen. He who stands by unconcerned while murder is committed, and (still more) he who shelters the murderer and facilitates his escape, according to

all law, divine and human, is justly deemed an accomplice in the crime. What, then, shall be said of you—what will you in your conscience judge concerning yourself—if you (now knowing the fact, that the opium trade is every year destroying thousands and tens of thousands of the people of China,) shall go on unconcerned and reckless, without lifting up either your voice or your hand, to protest against or prevent such wholesale murder?" pp. 129, 133.

The second part of the volume consists of "Remarks and Practical Appeals," containing a "letter from a gentleman who had long resided in India," with "returns to be moved for in parliament." Here Mr. Thelwall says, with evident and very just feelings of exultation—"ruling an empire upon which the sun never sets—possessed of an extent of dominion, such as Rome in her greatest glory never saw—and containing a population, with which no empire upon earth but that of China can compare,—Great Britain, in regard to all the elements of earthly glory,—in regard to power, dominion, and wealth,—seems indeed to be lifted up as an object of admiration and envy [?] to the whole world." And then adds, "great in proportion to the glory and exaltation of our country, must be her responsibility in the sight of Him, before whom all nations are accounted as the drop in the bucket, and as the small dust of the balance." He says, it has been calculated that the Mohammedan and pagan subjects of queen Victoria are not less in number than 130,000,000; and that if to these be added the allied and tributary states of India, "it seems probable that 230,000,000 would be much nearer the mark." After animadverting somewhat on the conduct towards these, he asks, "What but the special help and blessing of Almighty God can possibly uphold and preserve us? and, under this, that moral strength which is founded on the deep respect, if not the affectionate gratitude of those with whom we have to do; and, more especially, of the nations subjected to our sway, and dependent on our protection?" He further asks, whether the conduct in the generations past, or even now, is such as is calculated to secure either of those desirable ends; and without attempting an answer, turns to the facts of the opium trade with China, and says, "Let each put home to his own conscience the plain question, is this traffic calculated to bring upon us, as a nation [or upon any people who are engaged in it], the blessing of the Most High? or to gain for us [or for them] the respect and affection of the inhabitants of Eastern Asia, to whom those facts are known?"

Again: "If the facts regarding the opium trade with China be as I have stated, and if upon these facts, which they know, the Chinese

government and people found their judgment of us as a nation, have they not much to plead in justification of all the restrictions they have imposed? Must we not conceive it a very possible thing, yea, highly probable, that Chinese statesmen and patriots will say, respecting us—‘Shall we open our ports to wholesale smugglers, and to wholesale dealers in opium? Shall we put these foreign smugglers and murderers upon an equal footing with our own peaceable and injured subjects? Shall we deal with them, or communicate with them, as if they were honest men, or worthy of any respect? Have they not reason to be well content, that we suffer them to live? And to marvel at our forbearance, that we have not long since expelled them from our boundaries, never to return, or put them to death without mercy?’ The very thought of their using such language respecting us may be very humiliating—very galling to our national pride: but is it not *natural* that they should use it? Let us put ourselves in their place, and think with ourselves, how *we* should judge concerning a people, whose very name we could not dissociate in our minds from the constant, determined practice of smuggling poison into our country, that was ruining and destroying thousands of our population every year?’

And again; “While these things are so, must not our present commerce stand upon a most precarious and humiliating footing?” Other similar interrogations follow. Mr. Thelwall, like a writer over the signature P., in one of the Calcutta newspapers, seems to have anticipated the present crisis, and that not only the property but the lives of his countrymen here, would be placed, ere long, in most imminent peril. We intended to quote a part of the letter, above alluded to, pointing out some of the evils connected with the production of opium in India—evils which seem to us incredible—but our limits forbid this, and allow us space for only one more extract. In view of the facts and considerations adduced Mr. Thelwall inquires—

“May it not be safely affirmed, that regard to national honor and national prosperity, as well as the word of God and Christian principle, and regard to the far more important and sacred interests of religion and humanity,—all combine to demand, on the part of the legislature and people of this country, these two things:—

“1. A thorough investigation before parliament of all the facts connected with the opium trade with China?

“2. A steadfast determination, and the most vigorous exertions, if these things be so, to put down this abominable traffic; and a most friendly, cordial co-operation with the Chinese government and local authorities, in every measure that can be devised for delivering their country from this poisonous pest?”

“The first of these is what I am mainly concerned with *now*. I call for public investigation. I have examined myself, and laid before my readers, the best evidence I could obtain; but what can be done by a private and obscure individual is not enough. It is for parliament to investigate a question, in which the honor and welfare of Great Britain is concerned. I would, therefore, suggest, that government be requested to lay before both Houses of Parliament, annual returns, for the last ten or fifteen years, upon the following points.

“1. The quantity of opium cleared at the custom-houses of Calcutta, Bombay, and all other places in the East-India Company’s dominions, for China, or for Singapore, or any other port, for the purpose of being eventually conveyed to China.

“2. The number of vessels under the British flag which have been moored at Lintin, or immediately in the vicinity of the ports of China, as depots for opium.

“3. The number, tonnage, and particular character of the vessels which have been, and are employed, in carrying opium, from our different presidencies in India to China.

“4. The treaty of commerce [!] between the East-India Company and the Chinese government, or the Chinese authorities at Canton.

“5. The orders of the East-India Company to their commanders and officers, prohibiting them from conveying opium in their ships,—when the East-India Company had the monopoly of the trade between England and China.

“6. Copies of the decrees and manifestoes issued by the government of China, whether supreme or provincial, for the prohibiting of opium, and the suppression of the trade.

“7. The quantity of land employed in the cultivation of the poppy, within the territories of the East-India Company; and the number of persons engaged in that cultivation, and the preparation of opium.

“8. Copies of any other Chinese decrees or documents complaining of, or denouncing, any other circumstances of the conduct and transactions of British merchants and residents at Canton,—that all their grounds of complaint and reproach against us may be fully known and investigated.”
pp. 169, 171.

This account of what Mr. Thelwall’s book is we submit to our readers without further note or comment. There can now be no more doubt that the subject will come before the parliament; and we doubt not every Briton and every subject of queen Victoria will feel assured that there it will receive all due consideration with a just and honorable adjudication.

ART. IV. *A letter of a Chinese youth addressed to an English gentleman.* From the Canton Press No. 212, Oct. 26th, 1839.

I AM a mere rustic, like grass obey the winds that chance to blow. I have seen but little of the world, so that meeting a gentleman I scarcely know how to make my respects. As to Cap. E., I have never met him face to face; but Mr.—— I am extremely obliged to for his kindness. Amid a hundred cares he can speak to me, an obscure man. It is like striking a bell which cannot but return a sound. This sound perhaps is a prolonged and melancholy tone, or abrupt and loud, like the alarm bell's note, which if heard at midnight cannot fail to alarm the human spirit.

The superintendent's name is *E Lut*. Is this, truly, a just law? Opium injures the soul and body. This he has been able to surrender to be thrown into the flowing ocean. Both the scholars and nobility of my country, in mutual conversation, have said, in reference to it, truly a heart of fellow-feeling all men possess; and I myself have secretly extolled the superintendent's appropriate name. But since I have heard the foreigners have widely disseminated the poison, resisting and opposing the laws of the land, I pause to ask where is the "*lut*?" Suppose an inhabitant of the central kingdom were to go to England and with some stupifying drug should intoxicate the people, while he robbed them of their property; accidentally waking up from their stupor, would they not immediately and absolutely seize him? For should they not arrest this man, how could they exterminate the evil? The stupifying drug being taken from him, and through favor he should not be prosecuted to the utmost of the law, would you stop to consider, if you take from him this means of attaining his purpose of spoliation and not pay him for it, *and not pay him for it*, how great may be his loss? The robber's nature, is not to know your extensive favor, but instead, he turns himself against what is right, and giving himself up to unreasonableness he rails at you. Would the managers of affairs give him a present? With paternal excellence the statesman seeks to bless when as yet he has no opportunity; and embraces the first occasion to make him a present, (as in the case of his excellency) and admonishes him to reform himself. It cannot be helped if the robber is not satisfied. It would be exceedingly difficult to assign a reason why he should have more. Perhaps he might say, I am a subject of the central kingdom. How can

they thus disgrace me and insult my nation! I will return and raise an army directly. Do the public officers sincerely think the central kingdom would grant him the army?

The sages of the inner land legislate for all the empire. Although they do not like the disobedient man's heart, they wish every man to follow his own inclination, as far as possible. But when the public good requires, they must oppose his private wishes. Therefore the empire delights to follow them in that which they enact. Yet the pique of an individual cannot obtain sympathy throughout the empire, and that which is opposite to the general wish cannot be granted, and his application for soldiers would therefore be useless. For the sage's acting for the empire cannot bring all cordially to acquiesce in his will. In the origin of the human race, men were born susceptible to hunger and cold, and the ills peculiar to men and women, with desires for food and drink, and possessing the passions of the sexes. All below the sky were alike; the sages did not seek to change their nature, but immediately instituted laws and taught them the various arts of cookery, to marry and to give in marriage, beget children and nourish and educate them; and all this was according to their mind, and was peace and satisfaction.

Oh! you foreigners, profit and lust inflame your hearts. In performing their duty, the statesman and instructor, although they would please the people, they cannot do it to the annulling of the laws. Now the foreigner ——, on his own responsibility absolutely has desired injuriously to involve the royal family's public business. Her sovereign highness cherishes self-respect, and in numerous countries wins favor, and extends her fame and with all mankind does that which is pleasant and delightful. Even a young lady has been eligible to the British throne. Heaven must truly furnish that which her throne requires. Now a single officer cannot cause the national family to sustain this dissatisfaction and bear this grief. On the contrary, it is nonsense so to advise her majesty, seeking to produce an occasion of war, in order to screen himself from error, plotting for an unjust advantage. No matter for the decisions of parliament, whether they are according to his idea or not. The superintendent is the ruler of all the people as regards this affair, and the destroyer of his beloved countrymen. Having lost credit with another nation he would sweep to oblivion the soldiery, and destroy his nation together. Such an offense it is absolutely impossible lightly to punish. I proceed sincerely to explain the case according to facts, selecting a few prominent points.

Foreigners have fearlessly bolted out into the villages, played with women; annoying people. They have destroyed public edicts, burnt a custom-house, and seized mandarins in the discharge of their duty, and cut off their queues. This is anarchy and a public nuisance. This is anarchy, this is a capital offense; but fortunately they have escaped. The merchant from birth and onward never reads half a page, and therefore does not understand propriety. It is understood that your scholars and nobility are not the same. But I drop this subject observing: that we have officers, who, looking up to the emperor's favor, leniently pardon you. For illustration; the commissioner sent his high officers who condescended to speak to a foreign merchant, desiring to see him face to face, to admonish him, and like a parent to explain his duty, because the emperor, his indignation being roused against opium, that overflowing poison's bitterness, had commanded him, his great statesman, to examine the ports and regulate the maritime affairs, forgiving foreign merchants, loving them as children, always desiring their reformation.

"If the water is too clear, there will be no fish; men too clear, then none will follow them." The emperor's crown has a brim behind to screen the light, and two tassels of disheveled silk overhanging his ears to obstruct the noise. Manifestly he sees what he seems not to notice, and hears that which he does not appear to regard. He promotes great virtue and overlooks small offenses. A man's righteousness he does not annul. The crooked he straightens, and permits you foreigners to enjoy the commerce of China, you yourselves begging for, and scheming to obtain it; he is lenient to excess. Such is the emperor's example, who desires all men to be happy. The emperor's virtue is overflowing, like a zone surrounds the four seas, while at home he receives the strength of eighteen provinces. When he speaks from the imperial abode, the four corners of the empire respond. He can accomplish his purposes as easily as revolve his hand. It is a true saying, soldiers when not used are like a rat, but exercised they are like a tiger. A ten thousands catty cannon cannot of itself kill a man, but man the piece, and it can destroy men, especially if you have soldiers skilled in military tactics. Besides, even the imperial ladies can teach the superintendence of the army; and a flock of sheep, or a herd of buffaloes, may be employed to break your ranks. The evolutions of our military tactics are innumerable. Heaven's time, earth's advantage and men's harmony, we possess; i. e. a fruitful season, advantageous position of country, and domestic harmony, we at present possess. Do you think we are ignorant of

your aims, and are not awake to your devices? Alas! alas! you foreigners who wound and poison so many souls, you thus provoke and anger supreme heaven, and therefore heaven will exterminate your souls, and complete outright the number of your days: at least perhaps so, I cannot say. But I deplore the youth of your sovereign, and that parliament should send power, disorderly to exercise the lance and spear, and by so doing, weaken her royal family. Confucius said, the emoluments of office exhaust the public treasury, and to commit the public service to the nobility, are dangerous and destructive means. I can but draw a long and most audible sigh; and concluding ask, does not the poet justly say: the drum and gong are within the royal palace, but their sound is heard without. The stork on high utters her notes, and her music is heard in the heavens. If possessed of intrinsic virtue, sooner or later it will be manifest, there need be no fear of disgrace. The bell unstruck emits no sound, but stricken, the sound, like the blow, will be light or heavy; and applying the figure to myself, the sound is brief, for I have but incidentally mentioned my ideas, yet, if not long, you can bear to hear it. Then with it clean your heart, or it will fire your brain. I can but speak that which I know.

ART. IV. *Memoranda of correspondence between her Britannic majesty's superintendent captain Elliot, and his celestial majesty's high commissioner Lin and T'ang governor of Canton.*

FROM the Canton Register, extra, of the 23d instant, we copy some memoranda of negotiations and correspondence between captain Elliot, and British merchants on the one side, and commissioner Lin, governor T'ang, and the hong merchants on the other. We copy them as they stand in the Register, which contains only an "abstract" of the original documents.

No. 1. *Four propositions or conditions of amicable arrangement forwarded to captain Elliot in the name of the commissioner and governor of Canton.*

1st. Captain Elliot is accused of keeping the vessels outside for the purpose of smuggling; but now appearing desirous of establishing a permanent, and honorable trade, he must collect all the opium and deliver it up. If it be still retained on board the ships, it will only remain to set fire to the whole.

2dly. It is asked if captain Elliot is unable to detect the murderer of Lin Weihe, among the persons found guilty of riot and assault in the late affray? What is to prevent their being sent for trial by the Chinese officers, one only to be kept to answer for the crime?

3dly. The immediate departure of the store-ships, and the rest of the

proscribed, is required; and in the event of disobedience, the ships are to be burnt, and the proscribed seized and brought to trial.

4thly. To the assemblage of British ships at Hongkong is attributed the renewal of the opium traffic, and the homicide of Lin Weihe; and to captain Elliot, the attack and defeat at Kowloong. Captain Elliot has stated that he must wait his sovereign's commands. It is inquired when the dispatch left, and when a reply may be expected? And then a modified arrangement will not be difficult to determine upon, if captain Elliot act obediently upon each of the propositions.

No. 2. *Captain Elliot's reply to the above.*

Having already taken severe measures, there ought not to be one catty of opium in the fleet, nor does her majesty's flag fly in the protection of a traffic declared illegal by the emperor, and, therefore, whenever a vessel is suspected of having opium on board, captain Elliot will take care that the officers of his establishment shall accompany the Chinese officers in their search, and that, if, after strict investigation, opium shall be found, he will offer no objection to the seizure and confiscation of the cargo. Again, if the consignee of a vessel profit by opium on board of her and does not declare the same to him, that it may be reported, he will offer no appeal if the firm be expelled from the empire. He proposes that to separate the lawful from the unlawful trade, no firm shall be allowed to reside or trade in China, until he, captain Elliot, shall have forwarded to the high officers a declaration signed by each member of it, solemnly declaring they have no concern, direct or indirect, with opium; neither will they permit any one under their control to have anything to do with the drug, and that they be made aware that detection will cause their immediate expulsion: and he further proposes that unless the commander and consignee of every vessel, on the day of arrival, hand in to him a solemn declaration, in Chinese and English, that she has brought no opium to China, has none on board, neither will receive any, she shall not be allowed to trade. Captain Elliot believes that this would effectually separate the lawful from the lawless trade here. With reference to the murder of Lin Weihe, captain Elliot assures the commissioner that every investigation was made to detect the murder, but there having been many American and English sailors on shore, it was impossible to detect him. Hereafter he proposes that a joint investigation be determined on, congenial with the customs of both nations. The most severe search shall be continued after the murderer of Lin Weihe, and a reward offered for him; and if found, he shall be placed on his trial according to the laws of his own country, before the honorable (Chinese) officers. Captain Elliot thinks it right his excellency's wishes should be complied with as regards the receiving ships, and the proscribed, as soon as the first northerly wind sets in, which will be in a few days; he appeals, however, in favor of Mr. Donald Matheson and Mr. Henry, they not having been concerned in the drug. Captain Elliot expects the commands of his sovereign in four months, and until their receipt it will be impossible for ships to proceed to Whampoa. He suggests it may be necessary to sell some of the receiving ships, several being old

and unfit for sea, and requests six days' residence at Macao for the proscribed, previous to their departure. Regarding the man found drowned at Hongkong, he did belong to a British ship. There were no marks of violence upon him, nor can captain Elliot say he was concerned in the death of Lin Weihe. Captain Elliot appeals to his past intercourse with the Canton authorities as affording grounds for their reposing confidence in him.

No. 3. *Rejoinder from the commissioner and governor.*

1st. Proof has been given that there is opium in the fleet, and captain Elliot is ordered to collect and make immediate delivery of it. Should any be stealthily removed and hereafter seized, all parties concerned shall suffer death according to the new law. If opium be taken on the coast, the vessel shall be taken and destroyed, and her crew put to death. So soon as the opium now in the fleet has been delivered up, officers shall be sent to examine the ships. A modified arrangement for carrying on British trade outside the Bogue may then be made, but not through Macao. Captain Elliot is required to make known that all vessels must obey the new law against opium, and that its violation is death.

2dly. The murderer of Lin Weihe must be delivered up in ten days. Delay may draw down measures of extermination.

3dly. The opium ships must leave immediately; leave is granted to the proscribed to return to Macao for six days, previous to their departure, but other foreigners must wait pending arrangements before returning to Macao.

4th. All the Chinese in the fleet are commanded to be given up. Captain Elliot's reply is to be sent through the keunmin foo.

No. 4. *Captain Elliot's public Notice to H. B. M. subjects.*

In promulgating the following arrangement, the chief superintendent considers it right to say a few words explanatory of his views for rejecting any conditions involving the signing of a bond of consent to the trial and capital punishment of the queen's subjects by Chinese officers. He never pretends to deny the right of this government to make what laws it sees fit; but no share of the responsibility either of their principle or administration should be cast upon the queen's officers and subjects, not parties to the one or the other. The liability of the Chinese officers to irreparable error, attended with sacrifice of innocent life, has recently been manifested in the violence committed upon the Spanish brig *Bilbaino*, under the impression that she was the British vessel *Virginia*. This declaration has been repeated over and over again by the government; so that the high officers of the empire are deliberately sustaining shameful blunder by shameless falsehood, or the truth cannot reach them even upon subjects of this momentous nature. Either alternative furnishes irrefragable reasons, for resisting a bond of consent to the infliction of capital punishment by their forms of trial. But again if the principle be admitted in the case of one description of offense, how can it be rejected for crimes of a graver character, and notably

for homicide? The dangerous doctrine of Chinese law, however, upon that point, or at least of the practice in respect to foreigners, can never be sanctioned. For example, in the very instance which has pressed so cruelly and so unjustly for the last two months on the whole British community, the governor and commissioner still demand a man: in other words they require the chief superintendent to be guilty of the crime of murder by delivering up a man for execution in compensation for a murder committed by a person or persons wholly unknown to him. The pertinacity with which the Chinese press for this bond is peculiarly significant, and seems to be ascribable to a mixture of motives.

In some degree, probably to the sense of their own unfitness to judge foreigners (without their own consent), arising from utter difference of genius, language, and customs, and it may be from the feeling that the full protection of their own laws is not extended over us, to the same degree as it is over the native population. A stronger cause would of course be the apprehension of consequences from foreign governments; and they are certainly right in the belief that the chance of urgent appeal for redress would be slight indeed, if it were to be answered by the presentation of bonds of consent to sentences against ourselves, or by the simple declaration that we had delivered the man. In this last case, there could be nothing to say: in the other, the Chinese would produce the records of a trial, insist that they had examined faithfully, and decided justly; and hand forth the bond of consent. The chief superintendent is sure it will be felt by his own government and country that there can be neither safe nor honorable intercourse with this empire, if British officers and people concede such points as these. By order of the chief superintendent.

EDWARD ELMSLIE, Secretary and treasurer, &c.

No. 5. *Second public Notice to H. B. M. subjects.*

It has been agreed between their excellencies the high commissioner and governor upon the one side, and the chief superintendent upon the other, that under existing circumstances:

1st. The British trade may be carried on outside the Bocca Tigris without any necessity of signing the bond of consent to Chinese legislation (to be handed to Chinese officers), upon the condition that the ships be subjected to examination.

2d. That the place of resort shall be the anchorage between Anunghoy and Chuenpe.

3d. It is fully understood, that the vessels, while discharging their cargoes outside the Bogue, shall pay the measurement charge in the same manner as if they went up to Whampoa. The pilot's charges shall also be paid as usual. The linguists fees shall be paid in like manner.

4th. The vessels proceeding to Anunghoy will transport their cargoes by means of chop-boats, and will undergo search by officers. By order of the chief superintendent. EDWARD ELMSLIE, Sec. &c.

No. 6. *Minute of the committee of British merchants.*

The committee of British merchants, deputed from Hongkong,

have this day attended a meeting of the hong merchants, at the residence of her majesty's chief superintendent, to discuss the details of a proposed plan for renewal of commercial intercourse.

The committee have been informed by her majesty's chief superintendent, that the principles of such proposed trade, as agreed on between himself and the Chinese authorities, are comprised in the accompanying paper, bearing his signature, and that their opinion is desired merely as to the best mode of carrying the system into operation. They understand it to be the general wish of the British community, in concurrence with the views of her majesty's chief superintendent, that, if possible, a temporary settlement should be made for a trade outside the Bogue, and that it is highly desirable to prevent the return of the ships to Whampoa, and the British community to Canton, until the pleasure of her majesty's government be known.

The committee deeply regret to say, from the tenor of their communications with the hong merchants, they are apprehensive that the circumstance of one English ship, the *Thomas Coutts*, captain Warner, having actually proceeded inside the Bogue, in violation of the injunction of her majesty's chief superintendent, and the fact of the captain having signed the bond required by the Chinese government, may occasion delays and difficulties in the proposed trade outside, which would never have arisen, had all the English remained firm, as they have hitherto done, in resisting the attempt made to force them into a written acquiescence in the new laws, involving the trial of foreigners by Chinese officers, and their capital punishment for dealing in opium. With these preliminary remarks; and referring again to the terms agreed on by her majesty's chief superintendent, the committee subjoin the following memoranda of details, suggested by themselves and the hong merchants, for the conduct of the proposed outside trade.

1st. Chuenpe has been proposed as the port of discharge and loading: but the committee think it probable some other place outside the Bogue may be found less liable to objection on the ground of the strength of winds and tide, and difficulty as to the dispatch of cargo by chop-boats.

2d. It is agreed that the cargoes be discharged and loaded by means of China chop-boats.

Note. It is mentioned that only about twelve chops daily can be considered available for the outside trade.

3d. The hong merchants propose to charge for boat hire, 50 taels for 240 bales Bengal cotton, and 50 taels for 210 bales of Bombay cotton, and in proportion for other goods according to the old tariff for cargo from the Second Bar.

Note. This scale of charge would be as follows, compared with the old rate. Charge for one boat \$15.22; or say three boats carrying 240 bales Bengal cotton \$45.66; present charge, at 50 taels is \$69.43; increased charge \$23.77.

4th. The hong merchants agree that the produce in boats from Canton to the ships shall be at their risk, as formerly the case with the Whampoa trade, and the goods from the ship to Canton at the risk of the foreigners.

5th. The weight of goods to be taken from the ship's side as at Whampoa.

6th. Goods in Canton, when unsold in the hong, to be at the risk of the owners in case of accident by fire; and the government duty in such case to be paid by the owners.

7th. If goods remain unsold in the hong two and a half months after arrival, the duty must then be paid by the owners.

8th. One hong will disembark the whole cargo of a vessel; but after the goods are brought to Canton and examined, the owners will be at liberty to send them at once to whatever hong they please.

Additional memoranda.

1st. It was stated by the hong merchants that temporary warehouses, or store-ships, at Chuenpe, or other port of discharge, could not be allowed.

2d. It was stated that the mandarins would object to vessels, when discharged, taking stone ballast at Chuenpe; but this, it has been represented, would prevent the ships fully unloading; which fact the hong merchants promise to represent to the mandarins.

3d. The hong merchants state that no unnecessary difficulties will be made in the examination of cargo; and it was further stated that no objection will arise to the continued stay of any ship or ships, while their business is unfinished.

Note. It is understood that her majesty's chief superintendent has agreed with the Chinese authorities as to the right of examination of ship's cargo at Chuenpe; but the hong merchants explain that this examination shall take place only on delivery to the boats. The committee consider that any other mode of examination would be very objectionable to the British merchants.

4th. It was mentioned by the hong merchants, that the arrangement for a temporary trade outside is intended to apply only to the ships now actually here; not to those which may hereafter arrive; but the committee conceive that the principle should apply to any vessels arriving prior to the receipt of instructions from the British government; at the same time, they do not consider it expedient to embarrass the question by agitating it at the present moment; leaving the matter for after negotiation, should the proposed plan be found to operate satisfactorily.

The committee further understood, from her majesty's chief superintendent, that on the arrangement for a recognized outside trade being completed, the injunctions against sending British property to Canton (not ships) will be withdrawn; and that property so sent will be considered as under the protection of the British government.

The committee have represented to her majesty's chief superintendent and the hong merchants, that in their opinion a trade under the proposed new plan cannot be commenced until the British community have returned to Macao. Oct. 22d, 1839.

(Signed) HENRY WRIGHT, GEORGE T. BRAINE, WILLIAM WALLACE, WILKINSON DENT.

Ann. V. Journal of Occurrences. New bond required; the Thomas Coutts enters the port; progress of the negotiations and their interruption; provisions and servants forbidden to English subjects and they required to leave Macao; military operations; British ships ordered to Tungkoo; the Volage and Hyacinth, proceed to the Bogue; opium traffic vigorously prosecuted; robberies; the Bilbaino; the triennial examination.

NEARLY eight months have elapsed since the high commissioner arrived in Canton; and the prospects of immediately suppressing the traffic in opium, and of placing the legitimate trade on a secure basis, are now darker than ever; nor are we able to conceive how either the one or the other of these desirable objects can be attained until this government consents to enter into free and friendly intercourse with foreign powers by treaty. Several important edicts have just appeared, which for want of space we defer to our next number. The following is the form of the new bond, signed by the parties controlling the Thomas Coutts—which ship entered the port about the middle of the present month. For all ships, hereafter entering the port, the new bond is required. The *English* of the bond is done by a Chinese.

A truly and willing bond.

THE foreigner commander of ship belong to under con-
 signment, present this to His Excellency the Great Government of Heavenly
 Dynesty, and certificate that the said ship carry
 goods come and trade in Canton; I, with my officer, and
 the whole crew are all dreadfully obey the new laws of the Chinese Majesty,
 that they dare not bring any opium; if one little bit of opium was found out in
 any part of my ship by examination, I am willingly deliver up the transgressor,
 and he shall be punish to death according to the correctness law of the Govern-
 ment of Heavenly Dynesty; both my ship and goods are to be confiscate to
 Chinese Officer; but if there found no opium on my ship by examination, then I
 beg Your Excellency's favor permit my ship enter to Wampoa and trade as
 usual; so if there are distinguish between good and bad, then I am willingly
 submit to Your Excellency: and I now give this bond as a true certificate of
 the same,

Heavenly Dynesty, Taou-Kwang year moon day,

Name of Captain

" " Ship

" " Officer

" " Crew

The preceding article containing correspondence, &c., shows the progress made towards a temporary resumption of trade. The conditions for it having been acceded to on both sides, the hong merchants left Macao for Canton, and the English families were at the same time returning to their residences, with what prospects the three following papers will show.

No. 1. " *Public notice.* The high commissioner and the governor of these provinces having this day violated their engagements, made under their signets, to conduct the trade outside of the port of Canton; having peremptorily demanded the murderer of Lin Weihe, and the entrance of the ships within the port of Canton, with the signature of a bond of consent by the commanders to trial by Chinese officers for offenses declared to be capital, or the departure of the ships from these coasts in three days; the whole under menaces of destruction: the chief superintendent has now to require all commanders of British ships to read this paper to their crews, and forthwith

to prepare for sea and proceed to Tungkoo bay; the anchorage at Hongkong being liable to surprize by fire-ships and war boats.

Given under my hand at Macao, this 26th day of Oct. in the year 1839.

(Signed) CHARLES ELLIOT, Chief superintendent."

No. 2. "To capt. Smith, H. M. S. Volage. Macao, 26th Oct, 1839.

Sir,—I have the honor to acquaint you that I have this day received a communication from the weiyuen and kcunnin foo, containing the violation of the agreement to conduct the trade outside of the port of Canton, lately submitted directly to me under the signets of the high commissioner and governor. Their excellencies now peremptorily require the delivery of the murderer of Lin Weihe, and the entrance of the ships at Whampoa, with the signature of the bond of consent; or their departure from these coasts in three days, under menaces of destruction. This shameless proceeding of the government is obviously attributable to the entrance of the ship Thomas Coutts, and the belief of the mandarins that their possession of hostages will enable them to constrain us into the acceptance of conditions incompatible with the honor of the British crown, and the safety of the queen's subjects. Under these circumstances, sir, I anxiously conjure you to take such immediate steps as may seem to you to be best calculated to prevent the future entrance of British shipping within the grasp of the government, to the incalculably serious aggravation of all these dangers and difficulties. Having reference to our conversation of this morning, upon the necessity of the immediate removal of the ships to Tungkoo, I take the liberty to inclose a memorandum which I request you will be pleased to circulate on your arrival at Hongkong. (Signed) CHARLES ELLIOT, Chief superintendent."

No. 3. "The undersigned coincides in opinion with the chief superintendent, and as H. M.'s naval officer in command in China, he warns all captains, officers, and crews of British ships against the danger of entering the Bogue and putting themselves and property in the power of the Chinese authorities. Dated on board H. M. S. Volage, Hongkong, 27th Oct. 1839.

(Signed) H. SMITH, Captain of H. M. S. Volage."

Edicts have just appeared in Macao forbidding under heavy penalties any intercourse between the Chinese and English; native servants are withdrawn, and all manner of provisions withheld; all British subjects required to leave Macao; at the same time military forces have been ordered out, and some four or five hundred have pitched their tents and quartered themselves just without the Barrier—in terrorem.

For better security all the British ships, engaged in the lawful trade, have been ordered to Tungkoo bay; and the vessels of her Britannic majesty proceeded, with captain Elliot, on the 29th to the Bogue—to seek, it is supposed, some more explicit declaration from the commissioner, touching the security of British life and property.

On good authority we have recently heard it stated that the number of vessels now engaged in the opium traffic is not less than twenty, and that the drug ranges from \$1000 to \$1600 per chest!

Robberies during the month have been very numerous, and the great number of vagabonds seems to be a source of some solicitude with the local magistrates, who have just issued a special edict for their full information.

We regret exceedingly to perceive, by recent edicts, that the case of the Spanish vessel *Bilbaino* remains without reversal, she having been declared to be the *Tan-she-na*, alias, the *Virginia*. This is a "most luminous example" of the fearful errors into which, the want of a free channel and better means of communication is constantly liable to plunge the Chinese.

The triennial examination in Canton this year has gone off with little interest or eclat. The number of candidates was about 3000 less than usual. This has been occasioned by the new measures respecting opium.

